

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XLIII, No. 7
WHOLE No. 1078

MAY 24, 1930

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGES
CHRONICLE	145-148
EDITORIALS	
Brother Reed's Education Bill—The Horror at Sherman—Uncle Sam and the Cradle—Reli- gion at Yale—Teach Your Daughter to Sweep —A Fair Exchange with Canada.....	149-151
TOPICS OF INTEREST	
How Do They Do It?—Our Catholic Alumni Convene—The United States of Europe—The Ruins of Sodom and Gomorrha—The Type Persistent	152-158
EDUCATION	
Publicity for College Finances.....	159-160
SOCIOLOGY	
Rogation Days and the National Farm Board	160-161
POETRY	
The Pipes of Pan—Archipelago—The Con- querors—This Much Is Mine.....	156; 158; 161
WITH SCRIP AND STAFF	162-163
LITERATURE	
Humanism's Challenge to Catholicism.....	163-165
REVIEWS	165-167
COMMUNICATIONS	167-168

Chronicle

Home News.—On May 12, Secretary of State Stim-
son appeared before the Foreign Relations Committee
of the Senate to explain the London naval treaty. He

The Naval Treaty

read a statement which, without entering
into substantial detail, was a general de-
fense of the document. Its chief points
were that the treaty established naval parity between
Great Britain and the United States, and that there was
essential agreement between the signatories on every ma-
jor question. On the following day the Secretary was
submitted to a cross-examination in which Senator
Robinson, of Arkansas, a member of the delegation at
London, and Senator Robinson, of Indiana, pressed op-
posing views. The differences turned on the relative
merits of six-inch and eight-inch-gun cruisers, and the
potential naval power of the British merchant marine.

Senator Hale, chairman of the Senate Naval Com-
mittee, opened the hearings on May 14 by calling Sec-
retary of the Navy Adams, and on the following days

Secretary Adams Testifies

both Committees sat. As Senator Hale
was thought to be an opponent of the
treaty, a tinge of hostility marked the
proceedings, and it became apparent that Senators Short-
ridge, of California, and Walsh, of Massachusetts, were
in a critical mood. Secretary Adams was pressed on the

alleged concessions to Japan and Great Britain, which
he defended vigorously. Article 21, which states that
when endangered by an outside party, any of the signa-
tories may, on giving notice, exceed its building quota,
was characterized by Senator Hale as a provision from
which "we get very little benefit," and because of which
we "probably will be forced to build ships we don't
want." Meanwhile Secretary Stimson and Rear Ad-
miral Pratt were testifying before the Foreign Relations
Committee. The Admiral, in answer to Senator Borah,
said he was satisfied that the treaty protected the naval
interests of the United States.

Following the refusal of the Senate to confirm the
appointment of Judge Parker to the Supreme Court, the
President on May 9 submitted the name of Owen J.

Appointment Roberts, of Pennsylvania. Until Presi-
dent Coolidge appointed him special
of prosecutor in the cases arising out of the
Owen Fall-Doheny oil cases, in 1924, Mr. Roberts, although
Roberts well known in his profession, was not a public figure.
Opposition from the extreme "drys" was anticipated,
but it was not thought that this would be strong enough
to prevent confirmation. Speaking for organized labor,
William Green, of the American Federation of Labor,
said that Mr. Roberts was acceptable.

The deadlock between the House and Senate on two
features of the tariff bill, the export-debenture plan and
the flexible-tariff provision, continued. On May 15, after
the Senate had failed to persuade the
House conferees to recede from their
Deadlock opposition, the bill was taken up in the
on the Senate. According to Senator Watson, the Republican
Tariff leader, it was within the power of the Senate to say
whether or not there would be a tariff bill, and he ad-
vised compromise. It was announced by the State De-
partment that protests over proposed increases in the
schedules had been received from thirty-three foreign
nations.

Testifying before the Senate Lobby Committee, the
Rev. F. Scott McBride, General Superintendent of the
Anti-Saloon League, said that the League had spent
\$273,049 in 1929. This sum does not
include, however, the expenditures by
the State units; as to these Dr. McBride
Anti-Saloon could give no information, and, in general, the records
League submitted by him were somewhat defective. The usual
Finances dissent over the meaning of the word "lobbying" arose.
Dr. McBride admitted that suggestions were occasionally
made to State and Federal officials, but denied attempts
to influence them improperly. Occasionally the League

had supported men who drank wet and voted dry, but these instances were very few. Congressmen generally obeyed the mandates of the Volstead Act, he thought. By a kind of *obiter dictum* Dr. McBride went on record as seeming to approve the speech of Representative Fort, of New Jersey, who had defended home-brewing, but he explained this by saying that he approved the product only when it was non-intoxicating.

On the afternoon of May 9, a mob gathered in Sherman, Texas, to lynch a Negro, then on trial for attacking a white woman. When the officials conveyed the prisoner to the court house and locked him in a vault, the mob destroyed the court house by fire. At midnight, the mob cut through the vault with acetylene torches, and removing the corpse threw it from a window to the ground. Then it was dragged about the streets and finally thrown into the flames. Meanwhile the Governor proclaimed a state of martial law and called out the militia. Property losses were large, but there were no serious casualties.

Austria.—Prince Oscar von Hohenzollern, the fifth son of the former Kaiser, arrived in Vienna, accompanied by thirty members of the German Stahlhelm organization.

Heimwehr Threat

It was reported that he got in touch almost immediately with the leaders of the Austrian Heimwehr. Coming at a time when Chancellor Schöber was protesting his determination to disarm Austria's two private armies, the visit of the representatives of the extreme German Nationalists provoked great interest and increased the strained relations between the Government and its Heimwehr supporters. Too much emphasis, it seemed, was given to the statement of Prince Rüdiger von Starhemberg, leader of the Upper Austrian Heimwehr, which carried a threat of opposition to the Government if it attempted to carry through its disarmament plans. The Heimwehr, it was reported, gave notice of their intention of holding parades every Sunday during the summer. The Socialist Schutzbund's plans to stage counter-demonstrations did not give hope for that tranquillity which the country so greatly needed in its economic situation.

China.—Active hostilities between the North and the South began on May 8 when severe fighting with heavy casualties took place along the railway fifty miles west of Suchow, Kiangsu province. Incomplete reports from the battle front indicated that all the modern appliances of war were being utilized in the struggle. According to the headquarters report of the Northern generals 10,000 Nanking troops were killed and 15,000 captured. Some 7,000 were reported wounded. Despite the engagements the Nationalist Government headed by Chiang Kai-shek still controlled the country politically, though in the North Feng Yu-hsiang and Yen Hsi-shan were cooperating to defeat him and restore authority to Peking. Manchuria was reported neutral. No actual progress was noted in the formation of a Northern independent government, though many former leaders in the Chinese

politico-military world were said to be assembling in Peking attracted by the prospect of regaining their power. While the civil war was raging on a 170-mile battle front new lawlessness was adding to the country's disorders. Dispatches in late April reported the massacre by bandits of 15,000 inhabitants of Yungyang and later dispatches stated that brigands had destroyed 500 villages in Central Honan.

Czechoslovakia.—The internal political situation continued to be a deadlock between the Agrarians and the united Socialist groups who were supported by the National Democrats (representing capitalist and middle-class consumers). Contention turned on the order in which, and the extent to which, measures in favor of agriculture and in favor of consumers and of working people, already agreed upon in principle, should be passed by the National Assembly.—The balance of foreign trade for March, 1930, showed a surplus of 136,000,000 crowns.

Egypt.—No agreement was reached by Arthur Henderson, British Foreign Minister, and the Egyptian delegation headed by Nahas Pasha, Nationalist Prime Minister, in the conferences held in London in regard to the draft treaty between the two countries. The basis of the discussions was the proposed treaty drawn up last summer by Mr. Henderson and the former Prime Minister, Mahmoud Pasha. After the overwhelming Nationalist victory in the general election, Nahas Pasha stated that the treaty would not be acceptable without further concessions on the part of Great Britain. The negotiations began early in April, but as they progressed little hope was given of an acceptable agreement being reached. The deadlock came over the rival claims to the control of Sudan. Egypt demanded the removal of all British troops from Egypt except in a narrow strip of territory along the Suez Canal.

France.—The discussion of Foreign Minister Aristide Briand's proposal for the establishment of a European federation, or "United States of Europe" was further advanced by the announcement that M. Briand was sending to twenty-six European Governments a memorandum outlining his plan and proposing a discussion of it at Geneva in the Fall, simultaneously with the meeting of the Assembly of the League of Nations. It was planned to release the contents of the memorandum to the press only after communicating it to the interested States.

The Indian boycott on foreign cloth was occasioning some anxiety to manufacturers and exporters of textiles in France, who were advised not to ship goods except on prepaid orders.—Local unemployment in the industries in the regions of the South devastated by the floods in March was in sharp contrast to the active labor market in other parts of the country.—Another aspect of the tariff question came to the front with the protest of Alge-

Parliamentary Deadlock

Failure of Treaty Negotiations

Briand Proposal Drafted

Economic Varia

rian wine-exporters against the customs barrier erected for the advantage of domestic vintners. The Algerians pressed their claim for full and mutual free trade between France and the colony.—The preparatory work for the inauguration of the social-insurance law, which becomes effective July 1, was under way. The administrative machinery was being perfected, and employers of labor were preparing the payroll data on which their premium assessments and those of their employees will be based.

Great Britain.—Sir Charles Trevelyan's "Proposals for enabling Local Education Authorities to enter into agreements with the managers of non-provided schools

Education Proposals

for purposes of reorganization" were unacceptable to the Hierarchy and to the Catholic Education Council. The "proposals" made by the Minister of Education were a sequel to the recommendations made by a consultative committee of the Board of Education in 1926, commonly known as the Hadow Report. The cardinal points of the proposed reorganization are: (1) Primary education for children, under eleven years of age, and "senior schools capable of providing a varied and progressive course of education for older children"; (2) Raising of the school age to fifteen years, with maintenance grants to parents to make this possible; (3) Permission to be given to the Local Education Authorities to grant financial assistance to Voluntary Schools for the purpose of reorganization in exchange for an extension of public control in the matter of the appointment and removal of teachers. It should be remembered that Voluntary Schools, called also non-provided, are those erected and conducted by religious or private groups; the Council, or provided, Schools are those wholly supported by State aid under the Board of Education. A further statement of the "proposals" in regard to the Voluntary Schools included the following: where a grant is made for the enlargement, reconstruction or improvement of these schools, the teachers shall be appointed and be removable by the Local Education Authority; but, the Managers (that is, the religious authorities who own the school) have the right to be consulted and to be satisfied that such and so many teachers as are necessary for the purpose are willing and competent to give special religious instruction as required by the Managers; an agreement shall specify the number of teachers in regard to whom the Managers have the right to be consulted; no teacher shall be dismissed except by the Local Education Authority, but the Managers may request the removal of a teacher on the ground of his having failed to give religious instruction suitably and efficiently. The Hierarchy of England and Wales, in their annual meeting, passed a resolution against these proposals: "We cannot contemplate relinquishing any of the rights possessed by the Managers of the non-provided schools regarding the appointment and dismissal of teachers, except as a part of a satisfactory permanent national settlement." Individual Bishops spoke more strongly against the acceptance of any public grant which would entail the appoint-

ment of teachers to Catholic schools by persons other than the Catholic authorities. The proposals were condemned both because they did not meet the Catholic demands, reiterated before and since the general election, and because, in part, they were at variance with Catholic principles.

India.—Sholapur, the cotton-mill city about 220 miles southeast of Bombay, was put under martial law on May 12. The rioting began during the week preceding and the civil Administration completely collapsed. 1,800 British troops prevented the recurrence of the disorders that resulted, according to unofficial estimate, in the death of about fifty Hindus and policemen and in the wounding of several hundred. Extra precautions on the part of British authorities prevented outbreaks, also, in the Peshawur area. Abbas Tyabji, who had succeeded Mahatma Gandhi as the Nationalist leader, was arrested on his way to raid the salt depot at Dharasana. He was sentenced to six months imprisonment; fifty-three others were arrested with him. He was replaced, as leader, by Mrs. Sarojini Naidu, the poetess. Violations of the salt law continued; a new campaign of refusing to pay land revenues was begun. The Secretary for State in India, Wedgwood Benn, assured the House of Commons that the British authorities in India were able to meet and handle the disturbances. Lord Irwin, Viceroy of India, asserted that the authorities had merely acted in a defensive way during the present disturbances. He lamented the fact that the campaign of civil disobedience had been begun before the holding of the round-table conference on Indian affairs, which, he stated, would be held in London in October. In the House of Commons, Mr. Benn also regretted the present crisis because it was prior to the publication of the Simon Report on a larger share of self-government in India. The first part of the Report will be ready by June 10, the second and important part containing the practical recommendations, on June 24.

Japan.—On May 10, the House of Representatives passed the woman's-suffrage bill by a standing vote, following its approval by one of the House committees. As proposed, the measure would give women of Japan a limited franchise with the right to vote in municipal elections. As the bill did not go to the House of Peers until shortly before the closing of the special session of May 13, no action was taken upon it, though it was anticipated by its advocates that even if an opportunity were offered for discussion it would be certain to meet with severe opposition. At all events, the passage of the bill by the House is a tremendous step forward for woman suffrage, since the proposal has been introduced into the Diet for the past ten years without being acted upon until the present.

Jugoslavia.—A decidedly fraternal spirit was shown by the new Orthodox Patriarch of Karlovtsi, the seat of

the Serbian patriarchate for the past 200 years. After his solemn entrance into that city, and his attendance at a solemn Te Deum in his own cathedral, he proceeded to the Catholic Church, where the clergy escorted him to the bishop's throne, and read him an address of cordial welcome, to which he responded no less cordially, and kissed the crucifix presented to him for veneration.

A Friendly Patriarch

Nicaragua.—On May 14, the Cabinet decreed a state of siege, equivalent to martial law, for sixty days in the Northern departments of the Matagalpa, Chontales, Jinotaga, Esteli, and Segovias. This action followed widespread banditry in those sections and a series of clashes between the National Guard in which the latter lost four men and the bandits sixteen. A force of 500 National Guard is located in the Northern provinces, reinforced by about 200 United States marines.

Banditry and Martial Law

Poland.—On May 9 the Marshal of the Sejm, Ignacy Daszynski, submitted to the President of the Republic a petition signed by more than 200 Deputies, asking M. Moscicki to summon both houses of Parliament for an extraordinary session. The petition, carrying the signatures of all the opposition groups of the Left and Center bloc, stated that, after having prorogued the Sejm's budgetary session, the President did not hold new Parliamentary elections. The present industrial and economic situation, it said, called not only for administrative measures but also for legislation that has been artificially held up for the last four years. The Sejm also complained that a number of financial bills and work on the reform of the Constitution had to be completed. It was recalled that the Constitution required the President to call a session within two weeks, if a sufficient number of Deputies demanded one. Premier Slawek, who has been openly hostile to the present Parliament, was expected to advise the President not to allow the Sejm to return to its work. The Deputies feared that a session would be called, but immediately prorogued.

Sejm's Petition

Spain.—Reports current early in May announced that General Martinez Anido, former Vice-President of the Council of Ministers in the De Rivera Government, was planning a new dictatorship. The accounts bore all the earmarks of Republican and Socialist propaganda, and were generally discredited by the more conservative papers in the capital, and also officially denied by the Government. It was pointed out that the army and the people generally were counted thoroughly loyal to the Berenguer Administration in its efforts to re-establish constitutional government. General Anido disclaimed all knowledge of the plans attributed to him. No action was taken against him by the Government.—The twenty-third birthday of the Prince of the Asturias, heir to the throne, was celebrated May 10 at Madrid. Marked betterment of the Prince's health made the occasion noteworthy.

Rumors of New Dictatorship Denied

League of Nations.—The session of the League Council, which began on May 12, was distinguished more for what went on outside of it than for actual proceedings.

Council Session

Routine matters were passed without comment, including resolutions on white-slave traffic and educational motion pictures. British Foreign Minister Henderson, however, objected to the adverse description of social conditions in American cities, given by Mlle. Chaptal, in her report to the League Child Welfare Committee. She had stated that "hygiene frequently takes the place of morals and physical health sometimes takes precedence over conscience." His objections were sent to the Committee.

Beginning May 8, informal conversation continued between Foreign Ministers Henderson, Briand and Grandi, on the question of French and Italian relations.

Franco-Italian Conversations

At a luncheon given by M. Briand on May 8, the determination of the three Powers to reach a settlement of these relations was made known. The chief factors for consideration appeared to be the legal status of Italian nationals in Tunis and the rectification of the Tripoli frontier. Besides North African (or colonial) problems, however, Italy was said to be also insisting on the recognition of her priority in the Adriatic and the Balkans. German good will, however, was being gained by M. Briand with promises of a speedy evacuation of the Saar region. The Committee on Arbitration and Security adjourned May 9, without reaching an agreement on a text of the proposed convention for strengthening the Council in case of war. A meeting of the Preparatory Disarmament Commission was set for November 3.

Reparations Question.—The board of directors of the Bank for International Settlements held its first official meeting, at Basel, Switzerland, on May 12. A considerable number of old questions came up again for treatment and were referred back to the Governments for explicit decisions: such as the repartition of the reparations annuities, Germany's guarantees for the initial slice of the mobilization loan and the Bank's powers and activities.

Problems Facing Bank

The Canonization of the first martyrs to suffer on United States' soil will take place on June 29, 1930. "Martyrs' Hill at Auriesville" will be a moving evocation by Edmund B. Maloney of the savage cruelties which they underwent.

A great Catholic layman of France was General de Sonis, whose cause of beatification has been introduced. His story will be told next week by Countess Louise Marie de Sonis, his daughter-in-law.

Elizabeth Jordan will contribute her monthly dramatic criticism in "New York's Spring Plays."

Spring Hill College at Mobile, Ala., is one of the four or five American Catholic colleges a hundred years old or older. It celebrates its centenary on May 31, and its story will be told by Joseph C. Mulhern.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 24, 1930

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief
PAUL L. BLAKELY FRANCIS X. TALBOT WILLIAM I. LONERGAN
JOHN LAFARGE CHARLES I. DOYLE JAMES A. GREELEY
Associate Editors
FRANCIS P. LeBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: Medallion 3062

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

Brother Reed's Education Bill

THE Masons of the Southern Jurisdiction are not pleased with Brother Reed. This gentleman represents a Congressional district in Western New York, and is a member of the House Committee on Education. He is accused of neglecting the Federal education bill, which bears his name, along with the names of Senators Capper, of Kansas, and Robsion, of Kentucky. He is so little interested in this bill, it is said, that he will not even call a meeting of the House Committee charged to deal with it.

We can neither cheer the spirits of the Masons of the Southern Jurisdiction by repeating good news, nor depress them by rumors of worse to come. We are not in Mr. Reed's confidence. Perhaps it is true that, having abandoned his bill in some lonely doorway, he has crept away into the all-concealing night. Perhaps he is preparing for a Spring, like the late Mr. Micawber, and only awaits a favorable moment to launch himself into the fray. We do not know what is in his mind.

It may be suggested, however, that the conferences already held between the two Houses on this bill may have enlightened him. He may now feel that, despite its avowed purpose, the necessary effect of this bill will be to bring the Federal Government into a field forbidden it by the Constitution, and to plunge the schools into a whirlpool of local and national partisan conflicts. These are reasons which should stop any sensible man.

Again, Mr. Reed may not care to associate with some of the friends which the bill has made. A Congressman who discovers that a measure, honestly introduced to promote education, has become an agent in stirring up religious bigotry and hatred, may be pardoned should he evince no pride of authorship. Neither the Ku Klux Klan, nor the editors of several anti-Catholic papers published, chiefly, for circulation in the semi-illiterate districts, have been famous for truth telling, good citizenship, or devotion to education. Mr. Reed might justly resent the fact that many promoters of this Federal education

scheme are willing to sit at the same board with this motley array. He may find no pleasure in contemplating a photograph, widely circulated throughout the country, which exhibits a group on the steps of the Capitol, with Senator Capper at one end, and that famous educator and publicist, Mr. "Jim" Vance, at the other.

All this, however, is mere surmise. But if Mr. Reed does not put his Federal education bill forward, a good reason probably motives his inactivity. We should be charmed to believe that he now sees the force of the arguments which this Review has been presenting for more than a decade. We should be happy to know that he has concluded that a Department at Washington would only act as a check upon local independence and proper self-assertiveness in education.

Reaching this conclusion, he will find himself at home with the larger group of educators in this country. Apart from all constitutional inhibitions, a faction of politicians controlling appointments in the Department would certainly not contribute anything of value to the progress of education. They would stop it.

The Horror at Sherman

ONCE more the country is shamed by a lynching, accompanied with details of peculiar horror. Even after examining the grisly record of lynchings for the last fifty years in this country, it would be difficult to find a parallel to the outbreak at Sherman, Texas. The sole consoling feature is that only one Negro was murdered, for the attempt of the mob to destroy the Negro section of the city was beaten back.

Incompetence and cowardice displayed by the officials are purely incidental. That there was some cowardice, and more incompetence, can hardly be denied, although differences may arise as to the proportion. The real question to be considered turns upon the factors which make these barbarous outbreaks possible, and how they may be removed.

These factors grow rankly in a soil of ignorance and immorality, and that soil is not confined to Texas, or to the South. It has been found in Illinois, Ohio and New York. To discover it, after generations of what we are pleased to term religion and education, is almost enough to make one despair.

Evidently it is the wrong kind of religion and the wrong kind of education. The religion which is not at pains to teach that a Negro is a brother is not Christianity, whatever it may be. The education which allows the growth of a general conviction that men accused of certain crimes may forthwith be murdered, particularly if they are foreigners, or if the color of their skin is black, is quite obviously not education at all.

Sherman seems to be well supplied with schools, churches, branches of the Young Men's Christian Association, and similar organizations. One can hardly help asking what these organizations have been doing for the last generation or two. Have they been devoting their energies to the suppression of the cigarette and beer, or to the extirpation of ignorance and vice?

Whatever judgment may be passed upon them, they do not appear to have succeeded in permeating the community with a sense of respect for law and order, or even with a knowledge of what is required by the canons of elementary civilization. It is to be hoped that greater success will mark their future efforts.

Uncle Sam and the Cradle

THE history of the Sheppard-Towner maternity and infancy Act shows how little faith can be reposed in "understandings." By an Act passed in 1927, the agencies created by the original bill were extended for two years. In his budget message to Congress on December 8, 1926, President Coolidge had urged that the Federal Government gradually withdraw from this field, and Congress followed the suggestion. The bill which was passed provided definitely that the maternity and infancy Act should be of no force and effect after June 30, 1929.

It was understood that no pressure would be brought to bear upon Congress for further extension of the Act. This fact is clear, both from the debates which preceded the passing of the bill, and from admissions by those who had worked for the adoption of the original Act. It was thought that by June, 1929, the several States would not need the advice and aid of the Federal Government—which, as a matter of cold fact, they had never needed—and that thereafter the Federal agencies would be unnecessary. On that "understanding" a number of Senators agreed either to vote for it, or, at least, not to oppose its passage.

Pursuant to this understanding, the agencies in question ceased to function about February, 1929. But the campaign, not to restore them to their original power, but to increase it, was then in full swing. In fact, the campaign had begun two years before, that is, at the very time the "understanding" had been reached that no effort to extend the Act would be made! AMERICA pointed out the absurdity of any such "understanding," observing that it could not possibly bind a future Congress, and expressed the conviction that at least some of those who made it had no intention of living up to it. The position then taken has been fully verified by the event.

Now we can find no place in the Constitution for a scheme which imposes upon the Federal Government the duty of teaching mothers how to wash milk bottles, or what to do about the health of the expectant mother. Whatever the benevolent intentions of some of the doctrinaires who brought the maternity Act into existence, it seems to us that in practice the first effect of the Act is to create jobs for politicians, and the second to spread the knowledge of devices forbidden by the natural and in most jurisdictions by the civil, law. There are those who violently oppose this contention; in their view, the Act was a source of healing and light. But they cannot oppose the plain fact that after agreeing to its extinction, the promoters of the original bill have railroaded their new and reinforced measure through committee, and now hope for a favorable vote.

The lesson is plain. It is applicable not only to the

Federal education bill, but to a dozen other similar schemes now before Congress, or actually in operation. The Children's Bureau which began with a small appropriation, protesting that none but a small appropriation would ever be needed, has grown beyond all knowledge. The education bill is sent on its journey with no appropriation, but can any sane man doubt that, if passed, not two years will elapse before it can show its need of an appropriation?

Governments rarely relinquish a power once assumed, as Jefferson taught, but seek by all means to increase it. Of this observation, every bureau and every department at Washington is a living energetic proof. Appropriations make their debut in Congress, cooing like sucking doves, and come back two years later, roaring like ravenous lions. In fact of that menacing spectacle, few Congressmen are brave enough to refer to an agreement that the appropriation was for a limited time only, or that it would never be increased.

Such action, indeed, be folly. No Congress can be bound by an agreement entered into by private individuals, who happened to be members of an earlier Congress. There is no guilt in the refusal to be bound by such a contract. But there is unspeakable folly in voting for the establishment of a department on the "understanding" that its powers will never be enlarged, or for an appropriation, under an agreement that it will not be increased.

Religion at Yale

THE twenty-first annual convocation of the Yale School of Religion was signalized by an attack upon the Christian religion. The schools at Yale assuredly are availing themselves of the freedom vindicated by President Angell in his address at the opening of the present academic year. An onslaught on Christianity at a divinity-school function seems somewhat out of place. It can be explained only on the assumption that in the Yale philosophy a teacher of religion need not believe what he teaches.

Dr. Montague's address told no student anything that was new. For so many centuries men have been teaching what he calls "the new worldliness," that today it has lost all savor of novelty. "Find God in yourself" may be satisfactory enough in fair weather, but in the storm of sorrow and loss it becomes meaningless. The assurance that "a mastery of the glands may yield anodynes, not merely for physical pains, but for the miseries of cowardice, jealousy and hate," is but a poor substitute for the Christian teaching that by cooperating with the grace of God man can rise above his manifold weaknesses. Dr. Montague essayed to outline a religion which he styles "Promethean." But Daedalus, not Prometheus, is its true patron and prototype.

It is somewhat melancholy to reflect that such addresses can be welcomed at a school which had its origin in a desire to spread the doctrines of Christianity through an educated ministry. If that is the spirit which rules the school of divinity, what less-erected spirit is chosen for

the schools which, as Dr. Angell reminded us last year, consider the religious formation of the student no part of their duty? Plainly, the father who sends his boy to Yale must possess—in addition to the permission of the Ordinary—a son with the intellect and saintly character of an Aquinas.

Teach Your Daughter to Sweep

IT IS rare that one finds Dr. Frederick G. Bonser, of Columbia University, and Madame Schumann-Heink, music-maker to the nation for more years than we can recall, in complete agreement. Dr. Bonser, it would appear, was lecturing to his classes, while the singer was addressing an audience at Town Hall, New York, some four miles to the South.

Whatever led the League for Political Education to invite an artist for an address, is unknown, but the choice was happy. Madame Schumann-Heink told her hearers that the peace of the world depended upon good mothers and good homes, and she then proceeded to explain what, in her judgment, made a good mother, and what a good home. The newspaper account of her talk is full of omissions; still, were all mothers to put in practice the few suggestions which lingered in the reporter's memory, we should have a brighter and a happier world.

Madame Schumann-Heink thinks that the first duty of a mother is to teach her children "discipline and respect for authority." This will necessarily mean that the mother cannot give very much time "to the Prohibition problem and the creation of better laws." Temperance is best taught, she thinks, by parental example. A child is rarely helped by the appearance of its mother before a legislative committee, but it can be very much helped by the perennial appearance of that lady in the nursery. Madame Schumann-Heink does not employ these precise terms, but one gathers that she would not disavow them. But again and again does she return to that most important of all factors in education, parental example. "Above all, give your children good example, by refraining from smoking, drinking, and bobbing your hair." We may dissent from one or other of the examples adduced by Madame Schumann-Heink, but the force of her principles and their value, must be admitted.

In the meantime, Dr. Bonser was quite unsuspectingly adding a supplement to the wisdom submitted to the League for Political Education. He told his students that less than one-fourth of the girl graduates of our high schools had any knowledge of home economics, and that this ignorance was one of the main causes of unhappy marriages. The girls look upon such tasks as sweeping, cooking, and washing, as "degrading," and many parents agree with them. As a result, high-school superintendents are afraid to urge courses in home making.

We fully agree that if education is to aid the child in preparing to live in this world, our schools for girls are sadly inadequate. Ninety per cent of our girls will be, or should be, brides, and the bride is merely a lady who has begun to make a home. For this most tremendously important work, few, we venture to say, can draw much

inspiration from what they remember of freshman French or conic sections. Of course, to the degree that faithful application to any work broadens and strengthens character, French and conic sections will not have been studied in vain. Still, the cooking of a good dinner calls for something other than a saintly character, while the home of a most learned woman may be, in the language of Mr. Mantalini, "dem'd uncomfortable." And a pleasant place to live in, managed by a wife who knows how to cook and to sweep, and, in general, to maintain it, is among the strongest opponents of divorce that we can name.

Some weeks ago, in discussing Mothers' Day, a contributor to this Review remarked that our Catholic schools did not fully appreciate the fact that most of their girl pupils were intended by Almighty God to become home makers. There may be truth in this opinion. Courses in religion and morality are essential to training in home making. But alone they do not suffice. We need real, not frivolous, courses in home making.

A Fair Exchange With Canada

ONE of the wisest reviews of the effects of Prohibition in this country that has come to our notice is contained in a speech delivered by Henri Bourassa in the Canadian House of Commons on March 25. The debate was on the treaty designed to regulate the export of liquor from Canada to the United States, and Mr. Bourassa was at pains to point out that it placed the Canadian Government under obligations that were most unusual, without giving Canada anything that was worth while in return.

The veteran parliamentarian suggested a form of recompense. In the United States, he said, it was the custom—at least among Prohibitionists—to regard the Amendment as a triumph of virtue, and the Volstead Act as the steady support of a great moral experiment. Since Canada was now asked to "work in conjunction with that Government in setting up a new standard of morality," he ventured to suggest a tightening of the lines for the suppression of an old form of viciousness. Should Canada agree to protect Americans from the dire effects of Canadian whiskey, "I ask this Government to take some means to obtain a measure from the United States, so that they may do something to keep on their own side of the line the obscene stuff which is imported to this country with the leave of the American officials."

Mr. Bourassa's request is eminently just, and we hope that it will be pressed by his Government. "Just as we are handicapped in the prevention of whiskey smuggling, if the American officials are not in earnest in accomplishing their part of the work," said Mr. Bourassa, "so we cannot preserve the morality of our youth, unless the Americans help us." To a nation rendered highly moral by the operation of the Volstead Act, such an appeal should not be made in vain. Canada agrees not to debauch our citizens with alcohol. The United States should agree to keep its pornographic "literature" at home. It is a fair exchange, and should be made forthwith.

How Do They Do It?

MARGARET LONG

"SEV'N million, ten million! Sev'n million, ten million!" To anyone who has been Amos 'n' Andy-ing recently with the children before their bedtime, this refrain will be familiar. The humor of the dialectician's figures while compiling his income tax lay in the fact that, in proportion to his financial status, they were so ridiculously high—although, at that, Andy did not specify whether he meant mills, cents or dollars.

Still the sound rings true. The futility of deriving an answer out of a formula suggests the struggle the average home-maker has with his assets. He or she may just as well juggle with "sev'n million, ten million" as with any other unknown quantity. The essential trouble with Andy was that he had not kept any books. He had not taken unto himself a budget.

Budgeting for the average income is the only solution of a vexatious problem. Budgeting is the virtue whereby end meets end—or should. Sometimes, of course, where the plan is flexible, the budgeteer must find himself borrowing from the "rainy day" to pay for the raincoats and umbrella incidental to the clothing column.

A family of four or six children with Father and Mother and a maid-of-all-work constitute a sizeable household. The income that would seem so large if there were no children is barely enough to keep away the shadow of the sheriff. One could think of a dozen ways to amass a fortune if one could eliminate the heartbreaks that come when Johnny and Billy "go through" their new school shoes in three weeks of activity, or when little first-grade Marianne comes home in tears having lost irretrievably her beret or her book, her galoshes or her gloves.

To descend to personalities and problems, I have found in looking back some ten years that two things have paved the way to a standard of living where contentment stays us from "keeping up with the Joneses" and where cautiousness prevents any desire to outdo them. The first great help has been the budget system; the second stepping stone the system of instalment buying, club plan, deferred payments, consumers' credit, or what do they call it in your home town?

The essentials in a budget in families where there are children vary in families where there are no children. A nice house in a good neighborhood, near good schools, is the first requirement. In order, follow: plentiful good food, proper raiment for the jewels, and insurance to take care of their futures.

True, you say, but where is your diversion, your freedom from the monotony of the daily grind? I am afraid that with an "average income" for a family with children there is not much money allotted or left for "stepping out." An occasional table or two of bridge, a movie now and then, a luncheon here or a Sunday-night tea there, and the "average" couple must feel themselves quite fortunate. The pencil must be mightier than the imagination, for if not, then what delusions we have when

we see captivating coats and stunning suits quite beyond our reach! Some magic whispers to us, "You can pay for that later." Even the well-seasoned budgeteer will have his or her fingers badly burned at times although experience may have left a bitter memory of humiliation and remorse. The budget should meet four requisites carefully; the other some must be subordinated. It is a process of "evening up," not "eat, drink and be merry for tomorrow we die"; but eat extravagantly today, if you will, but economize tomorrow, for tomorrow we pay. If one has breast of pheasant en coquille with broccoli and Hollandaise on Tuesday, one *must* have ground round steak on toast with spinach on Wednesday, with the "average" income.

Possession is a passion, but possessions are to the home maker what foundations are to a building. But how to get possessions?

The roseate dreams of the honeymoon when two young things plan how well they will live, how independently, how thriftily, are rudely scattered at the end of the first year with the staggering expenses of a new member in the family. Membership increases with the years, and in step, expenses mount. Yet, where there have been no gifts of suites of furniture to the young people, and where neither has an inheritance, possessions must be got. How? Yes, indeed, the ideal way is for the groom-to-be to have exhibited to his fiancée a bank-book with encouraging dollar marks in four figures.

But pause. Think back twelve or fifteen years when the so-called "younger married set" was just about announcing engagements and preparing for matrimony. 4,700,000 young men were working for Uncle Sam. Some were "making" \$30.00 a month with about \$6.50 taken out for War Risk Insurance. The more fortunate, those whom an Act of Congress created "officers and gentlemen," were getting salaries of \$1,700, \$2,400, \$3,000 per annum and a chosen few a proportionately higher wage. What chance had the young lieutenant, for instance, with \$1,700 or \$2,400 per annum, to present a substantial sum for view when he was required to pay out of that sum a goodly amount for quarters and subsistence, to purchase uniforms, a Sam Browne belt, a campaign hat and an overseas cap, trench coat, trench boots, and a hundred and one other items? The very wealthy parent who was contemplating sending his child to an institution where such a list of equipment was necessary would shudder over the extravagance of it.

Fortunate, then, was the young fellow who had broken up his college course to enter the service to have secured a job on his exit, from the army, navy or marine corps. After having waited a year while the young chap was overseas, and the best part of another year until he should be settled, the young ones decide they must take the step or drift apart with the futility of waiting for a "ship to come in."

So, a job, a marriage license, a nuptial Mass, a few hundred dollars and the war is on. A furnished apartment must come first, while the new wife reconnoiters. In time comes the opportunity for self-expression in the unfurnished apartment or home. Here enter Mr. Budget and Mr. Deferred Payment hand in hand and we find the solution of the possessions. The monthly income is examined. After paying the rent, allowing a modicum for "tea for two," a slim allotment for replacements in wardrobe, since the wedding outfits should last some time, and after taking care of the insurance, there is a certain amount left for the purchase of furniture.

Now the idealist advises thusly: "Bank the surplus each month. Buy piece by piece what you can afford. Do not go into debt." We retort from experience: "By the time one is ninety, one might have one's home furnished, that is allowing for the fact, or the four or six facts, as the case may be, that time has stayed its hand and that the wife has been able during the decade to take her recipes from the volume 'Cooking for Two.'" I say nothing of the many plausible needs for "cash money" in the bank. To us, club plans are as rigid as insurance premiums. Try one some day.

After extensive shopping, comparison of values, prices, etc., a portion of the excess monthly income is paid on a consumer's credit plan and in a few days the householder has some nice new furniture all his own, at least almost all his own. Here and now, step in Common Sense, the sciences of Mathematics and Physics, and the virtue of Perseverance! If it is going to take eight monthly payments of a certain sum of money which the budgeteer has seen is all that can be spared, surely he cannot rush out blindly and buy luxuries to be paid for on the same plan at the same time; it is the old principle of physics, "two bodies cannot occupy the same space at the same time." Thus it follows. After we have the furniture we may have the trimmings, the lamps, the end-tables, the nests of tables, the coffee tables, etc., which express individual taste to such an exquisite degree; but unless we are a couple with an "average" income and a family to provide for, we cannot have them *all at once*. If this current year we must replace our washer and mangle which help to shorten the laundry of our seven or eight individuals, we cannot during the same period have a radio, an orthophonic, or a Ford, on our buying plan.

Properly used, therefore, and controlled by a budget, the plan of deferred payments is a godsend to the couple of "average" income. It works so well, that after having furnished one's home of six or eight or ten rooms, there isn't a ghostly reason why one might not add to the permanence of the establishment and the raising of the standards thereof by purchasing on the same plan sterling silver flatware, an Oriental rug or two. In cases where the home is owned and the income has increased, where is the harm of replacing an eyesore of a bath with a delectable canary-yellow one, on the same plan, since with the growth and growing up of the family such luxury is incredible as an outright purchase? Luxuries we find may be added to the possessions, provided that the sum expended each month for them is not taken from any one

of the essentials of a good budget, and that the payments therefor do not exceed the sum allotted in the budget for the upkeep of the home or replacements therein.

So to the budgeteer belongs the glory of achievement and to the sensible instalment buyer the pride of possessions.

Our Catholic Alumni Convene

WILLIAM I. LONERGAN, S.J.

HAD they been privileged to follow the convention sessions which the National Catholic Alumni Federation recently concluded in Washington, apologetes for Catholic higher education in the United States might have found a splendid panacea for their inferiority complex. True, a telling plea for more eminent service in the colleges was made by Dean Edward A. Fitzpatrick, of Marquette University, but his remarks were only a new emphasis on traditional Catholic educational idealism. In its participating personnel and in the high grade of its program, not to mention its marked intellectual, cultural, civic and religious aspects, and in its practical purposefulness, the Convention symbolized and exemplified all that Catholic education aims to achieve.

The sessions opened with a visit of the delegates to the White House, where the Federation, speaking through its President, Edward S. Dore, paid its respects and pledged its loyalty to President Hoover. They closed with an enthusiastic banquet at the Mayflower Hotel during which the diners were regaled with a series of notable addresses. The principal speaker was the Hon. James M. Beck, former Solicitor General of the United States, who, taking his cue from a very eloquent toast by the Rev. Dr. William J. Kerby, Editor of the *Ecclesiastical Review*, illustrated, through Shakespeare's "Hamlet," the scholar in public life.

Adding dignity and importance to the Convention by their presence and participation in its deliberations were the Rt. Rev. Thomas J. Shahan, Rector Emeritus of the Catholic University; the Rt. Rev. John M. McNamara, Auxiliary Bishop of the Archdiocese of Baltimore; Dom Bede Jarrett, Prior Provincial of the Order of Preachers of England; the Rt. Rev. Msgr. Joseph H. McMahon, of New York City; Dr. Fulton Sheen, of the Catholic University; the Presidents of a dozen leading Catholic colleges and universities, and such outstanding Catholic laymen as Associate Justice Pierce Butler of the United States Supreme Court, United States Senator Joseph E. Ransdell of Louisiana, and Admiral William S. Benson.

Though the Federation is only reaching its fifth birthday, President Dore was able, in his opening address, to state that fifty of the seventy-two Catholic college alumni groups in the country had representatives at the Convention. Reports made at the meetings evidenced that the Federation was fostering activities of many sorts that were making for the perfecting of local alumni organizations and the upbuilding of Catholic higher education.

A wide range of topics engaged the attention of the delegates during three busy days. Such diversified subjects as athletics and endowment funds, organization and

policies, adult education and employment bureaus, student insurance and government educational functions, were touched upon. The discussions were all interesting and stimulating. They aimed at developing a future program that would be constructive and efficient. The alumni secretaries of Notre Dame, Holy Cross and St. Mary's, Calif., surveyed the field of alumni work in our Catholic colleges, while spokesmen from outside alumni groups, notably Wilfred B. Shaw, of the University of Michigan, and John G. Olmstead, of Oberlin College, contributed a wealth of ideas to further the cause of Catholic alumni organization.

The keynote of the convention program was sounded in the opening session by the Rev. William I. Lonergan, S.J., of the AMERICA staff. After stressing the objective of Catholic education to prepare men for successful living in terms of their supernatural as well as of their natural life, the speaker deplored the widespread impression that the chief reason for the existence of alumni associations is to be of financial assistance to Alma Mater or to afford some ephemeral sentimental or social entertainment to the alumni themselves. He continued:

Of recent years non-Catholic colleges have been blazing trails in alumni relations and the time is more than ripe when our Catholic institutions should begin to take advantage of the rich experience of these outside schools and function along similar lines. We must persuade ourselves that preparing collegians for successful living means, in terms of today's standards, preparing them for lay-leadership and civic service. And in terms of our Catholic ideals, as expressed for us by the Holy See, it means equipping and inspiring them for Catholic Action. The point needs stressing that whereas Catholic Action, as proposed by the Sovereign Pontiff, has made rapid strides in most European countries, in the United States, notwithstanding our Bishops have been urging it most zealously and that we are, materially speaking, splendidly equipped for adopting the Holy Father's program and getting results, American Catholic laymen are but slowly aligning themselves with the movement.

Right here is the great mission of our Catholic colleges and universities and their alumni. If the former would fully appreciate their obligation to be, under the Hierarchy, the centers of Catholic Action, educating their alumni to it and giving it its intellectual and inspirational impetus in their respective localities—indeed, even nationally—and the alumni themselves would sense their duty as our Catholic elite and the privileged possessors of our best Catholic traditions, to become the leaders in fact as in name of Catholic Action, then would our Catholic higher educational system accomplish something really worth while for God and country. In time our colleges would come to be, as they should be, the beacon lights to which the American people, even those not of the Fold, would turn for guidance amid the chaos created by the false philosophies that are dehumanizing and brutalizing and materializing them, while a spirit would be developed that would make any Catholic who wanted to count as a Catholic ashamed to matriculate at any but one of his own schools lest he should miss something of that rich heritage of truth and beauty and goodness which, as a Catholic, he would ambition.

In discussing "Alumni and College Athletics," the Rev. Daniel M. O'Connell, S.J., of St. Xavier's College, Cincinnati, pleaded that the same efforts of time and money expended in the past in building up intercollegiate athletics be devoted to our academic development. "Alumni Placement Bureaus" was the title of a practical and provocative paper by the Rev. Charles A. Hart, of St. Viator College, Bourbonnais, Ill., and Michael Williams, Editor of the

Commonweal, laid before the delegates "A Plan for a National Catholic Laymen's Information Bureau."

The Program Committee of the Convention was unusually happy in centering the religious part of the meeting around a Sunday afternoon service in the crypt of the National Shrine of the Immaculate Conception on the Catholic University grounds. At an impressive liturgical function, with the Rt. Rev. Bishop Shahan presiding, Vespers and Compline were solemnly chanted by the Dominican choir of the local house of studies, following which the Rev. W. Coleman Nevils, S.J., President of Georgetown University, delivered an eloquent sermon on the recent Papal Encyclical on Education, the whole service concluding with Benediction of the Blessed Sacrament.

A clear and full exposition of the dangers associated with the popular movement to Federalize education, by Mr. Charles N. Lischka, led the Convention to go on record as opposing any legislation that would create a Department of Education with a Secretary as a member of the President's Cabinet, because it "is paternalistic and bureaucratic and can lead only to the undue capitalization of racial and religious prejudices for political purposes. It is opposed to the representative form of government guaranteed by our Constitution."

On the other hand the Convention expressed sympathy with the bills before Congress to adopt the "Star Spangled Banner" as our national anthem and to provide for the fitting observance in 1932 of the second centenary of Washington's birth. It likewise adopted the following resolution:

Whereas Our Holy Father Pope Pius XI has on many occasions emphasized that associations of Catholic laymen such as the National Catholic Alumni Federation should recognize and appreciate the value and necessity of Catholic Action and effectively promote it;

And, whereas, in furtherance of his program of Catholic Action the Sovereign Pontiff has very recently in a significant Encyclical letter suggested that a most salutary means of effecting Catholic Action is the making of spiritual retreats and the propagation of the lay-retreat movement;

Therefore, Be it Resolved: that the National Catholic Alumni Federation in its fifth convention assembled, seconding the paternal desires of the Holy See, recommend to its constituent associations that they appoint committees and otherwise set on foot ways and means for the promotion of closed spiritual retreats among their alumni, whether on the campus or in local retreat houses.

In succession to Edward S. Dore, to whose fine vision and tireless energy the Federation for the most part owes its existence and development, Redmond Francis Kernan, Jr., of Seton Hall College, Fordham University School of Law and West Point Military Academy, was elected President of the Federation. The other principal officers chosen included: Charles Bowman Strome, Holy Cross, Timothy J. Canty, St. Mary's, Calif., and James Armstrong, Notre Dame, Vice-Presidents; Edmund Borgia Butler, Fordham University, Treasurer; Charles A. Mahoney, Boston College, Secretary; and James K. Seery, Fordham University, Assistant Secretary. On behalf of the Notre Dame alumni club of Chicago, Mr. James Armstrong extended a cordial invitation to the Federation to hold its next convention in the mid-west metropolis.

The United States of Europe

ROBERT E. SHORTALL

NATIONS, as social organisms, are distinct groups of individual persons. When a social organism is contained within geographical confines and has its own government, it is called a State. A statesman is a person skilled in the science of government. The term *government* is often used as an abstraction to conceal those statesmen who are responsible for the misconduct of a government. Social organisms must necessarily act by and through individual members. Therefore, the obligations of good conscience are binding upon all persons in the social organism, both individually and collectively.

A State is a *sovereign* State when its government has full political power with regard to both internal and external affairs. The political power in the United States of America is distributed by the Constitution, giving part to the Federal Government, part to the States' Governments, and reserving part to the people.

International law, at the present day, is a system of law that defines the rights and duties of sovereign States with relation to each other. The word *law*, as used in the term *international law*, is a misnomer—considering the meaning of the word as it is used in the science of jurisprudence. And it is a misnomer not because international law cannot be enforced, for be it remembered that *sanction* strictly belongs to the well-being of law and not to the essence of law; but it is a misnomer because international law has not been promulgated by a *sovereign political authority* to which the various sovereign States owe obedience. The sovereign States, treating with each other as equals, merely undertake to be guided by the principles of international law. Our own Congress, in 1781, declared obedience to the laws of nations "according to the general usages of Europe." Incidentally, in this paper we are considering political international law as distinguished from private international law. Private international law has to do with the reciprocal relations of the citizens of different States, and has been declared a part of the common law. Tariff, exclusion, immigration and quota laws are justified, because of peculiar circumstances, as reasonable exceptions to the general application of any provision of international law which discusses the right of peaceful entry for lawful purposes, freedom of commerce and navigation, and general intercourse between the peoples of different States. In the United States of America a nice question is presented when one of our States enacts a law creating an exception to any provision of private international law, which exception is in conflict with a provision of a treaty entered into by the Federal Government with a foreign State. Apparently, political international law supersedes any such exception to private international law.

A "law" is a rule of conduct, and therefore, international law is a special branch of the science of ethics. This is a very important thought to keep in mind. Na-

tions and peoples who are educated in the principles and sanctions of Christianity have a definite and distinct code of conduct which is reflected in their system of international law. A little reading of the history of the human race will disclose how nations pillaged and plundered one another, and barbarously and ferociously robbed and murdered foreigners, strangers, prisoners and shipwrecked people. To verify this read the Bible, or the history of Greece, or of Rome, or of the other nations. Sometimes the voice of an Aristotle, or a Cicero, or a Charlemagne was raised in behalf of a more enlightened sense of our common humanity. But the conversion of the European nations to Christianity, and the study and application of the principles of the Roman law, contributed in a large measure to the establishment of our system of international law, and brought about the formation of what was in reality the United States of Europe. Chancellor Kent, a Protestant, in his commentary on the Law of Nations, speaks very beautifully of the work of the Church among the nations of Europe to educate them and raise them from avaricious barbarians to the dignity and responsibility of nationhood. Kent said:

Of all these causes of reformation, the most weight is to be attributed to the intimate alliance of the great Powers as one Christian community. The influence of Christianity was very efficient towards the introduction of a better and more enlightened sense of right and justice among the Governments of Europe. It taught the duty of benevolence to strangers, of humanity to the vanquished, of the obligation of good faith, and of the sin of murder, revenge, and rapacity. The history of Europe, during the early periods of modern history, abounds with interesting and strong cases, to show the authority of the Church over turbulent princes and fierce warriors, and the effect of that authority in ameliorating manners, checking violence, and introducing a system of morals, which inculcated peace, moderation, and justice. The Church had its councils or convocations of the clergy, which formed the nations professing Christianity into a connection resembling a federal alliance. . . .

Many years have passed and many changes have taken place since those days of concord; meanwhile the nations of Europe, having attained their majority, declared their independence and went off on separate paths of adventure. Today, actuated by motives of self-preservation, the nations of Europe are contemplating a new vision of a United States of Europe. Armies, navies, discord, selfishness, fear, old grudges, and the numerous guarded frontiers are constant sources of irritation; moreover, the younger nations in the Americas and in Asia are working up an enthusiasm for their share of adventure that is disturbing to the peace and comfort of the older nations.

But what of this vision of a new United States of Europe? What is the purpose of the desired accord? Is it for the purpose of devising a means for the orderly adjustment of the rights and duties of the several States, or is it for the purpose of cooperating in a joint career? Clearly, the former purpose is merely an extension of

international law. And the absolute limit of such extension is the establishment of a recognized, acknowledged authority with the power to ascertain the rights and duties of the several States, but without the power to enforce its judgments. Any grant of further power would be a diminution of the sovereignty of the several States. An accord between sovereign States that does not diminish their sovereignty is merely an extension of the system of international law for the determination of their respective rights and duties. An accord between States that does diminish their sovereignty is the establishment of a super-State for the attainment of a joint career. Needless to say, a grant of sovereignty is a contradiction if it does not carry with it, first, the right to enforce that sovereignty effectively; second, the right to levy and collect taxes for that purpose; and third, the right to make laws within the scope of the grant of sovereignty.

When the Government of the United States of Europe duly enacts a law within the scope of its authority, that law will necessarily be the supreme law of all the States. Considering the racial aspect of the subordinate States, the task of the lawmaker will be one of tremendous responsibility. Of course, to a lawyer, any law is law, *as a matter of fact*, that is promulgated by competent political authority. But, however that may be, it must be remembered that the making of a law is an act of man's mental faculties. The provisions of such a law and its immediate and ultimate objectives must be consistent with right reason. Laws are not enacted by a machine, but by human beings. And the lawmakers who legislate for the United States of Europe must be qualified both in mind and heart, if the peace, order and well-being of the people of Europe are to be conserved. The essential qualifications of a lawmaker should include, first, good will toward all the people of the community regardless of race or creed; second, good faith in enacting laws to ensure justice and humanity for the common good; third, the exercise of right reason so that all laws will be consistent with the facts of man's nature; and fourth, the wisdom, perspicacity and craftsmanship necessary to devise a useful law. Lofty sentiment might well be an attendant circumstance, but it never should be substituted for the light of reason. Noble experiments should be first tested by the rule of reason before being put in force to afflict the people.

For the establishment of the United States of Europe, the most sublime statesmanship and craftsmanship will be required so as to bring the races and States of Europe together in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure to themselves and their posterity the blessings of liberty and the inalienable rights with which all men have been endowed by their Creator.

In connection with the above discussion, it is of interest to note the reported address at Edinburgh, Scotland, October 3, 1929, on the subject of Christian unity, given by Dr. Henry Sloane Coffin, president of the Union Theological Seminary of New York, in which he said:

If Christendom is to be reborn the Church must be super-

national. What formal world-wide organization it may require I cannot forecast, but certain it is that the Christendom which once was has gone, for worse or for better. A new Christendom can only be supplied by an earth-wide fellowship exemplifying the unity of mankind in Christ and linking all the people of the world in one.

Evidently Dr. Coffin would have enjoyed living under the benign rule of that first United States of Europe, about which Chancellor Kent, another Protestant, wrote so appealingly.

THE PIPES OF PAN

Life, like a gypsy caravan,
Danced down the lanes of morn.
And the magic of the pipes of Pan
Hid Christ in veils of scorn.

But, when night fell and death began
To ride the hurricane,
Thunders drowned the pipes of Pan
And showed Christ in the rain.

The storms that veiled Aldebaran
Unveiled all stars to me;
And thunders stilled the pipes of Pan
For one clear melody.

I saw the Beautiful, the Strong;
I heard Him, God and Man.
And now I mourn I marched so long
Behind the pipes of Pan.

JAMES J. DALY, S.J.

ARCHIPELAGO

It is little that I know
Of the years that made you,
What facts you cherish or let go,
What victories evade you—
It is little that I know.

*Courtesy as quiet as breathing;
Pride flint-cold and flinty-hard,
Dreams you mock yourself for believing;
Swift compassion undeterred;
Keen ironic tenderness;
Seven songs; your flush of shame,
Once, to have seen one shameless;
A childhood dream; your mother's name;
Your father's broad-browed vision;
Flicker of a casual word;
Leave-taking in self-derision;
It is little that I know.*

But around these littles,
This scattered archipelago,
My thoughts day-long, night-long flow;
In among the rocks they go,
Checked by reefs or borne through caves,
Slight in spray or vast in waves.

Though you believe yourself aloof, withdrawn,
From all men's knowing, night and dawn
In and out and to and fro
Through the scattered archipelago
Of the little, little that I know
Deepening waters ebb and flow, ebb and flow,
Binding, winding, making one,
Making one and making whole
Cave and peak and reef and shoal,
Inalterably welding with their flow
These scattered little that I know. . . .

MUNA LEE

The Ruins of Sodom and Gomorrha

ALEXIS MALLON, S.J.

Director, Pontifical Biblical Institute Expedition

IN March and April of this year the Pontifical Biblical Institute terminated its second series of excavations in the valley of the River Jordan. The results of the first series which were carried on in November and December, 1929, are entirely confirmed and new information has been obtained. There is a general interest attaching to these investigations and everybody who has come in contact with them has seen their importance. The beginnings of civilization in Palestine appeared in a new light and a new aspect has been seen of Biblical history from the time of Abraham.

The ruins which have been explored are situated in Transjordan in the middle of the eastern part of the Jordan Valley, six kilometers to the north of the Dead Sea in the place which is called *Teleilat Ghassûl* (that is to say, the little *tells* or hillocks of Ghassûl. Ghassûl is the Arabic name of the plant *salsola* which grows almost exclusively on its hillocks).

We had recognized the archeological character and the importance of this place in an excursion undertaken in January, 1929, to the Biblical localities of this region. We had stopped at the spot which commands a slight elevation above the plain, so as to look at the lay of the land, and were struck by the extraordinary quantity and the archaic glaze of the carved flints, the potsherds and other remains of human activity which covered the ground. We wondered if it were simply a camp site, whether if under this coating of debris there might be found sleeping some ancient city razed to the ground and effaced for some thousands of years. It was essential to make sure of this. The generous gift of an American family, whose name we are not permitted to reveal, allowed us to begin our work.

The ruin is level and for the great part cannot be distinguished from the plain. It is very extensive and we have not yet determined all its limits. Its extent from north to south is at least 550 meters, and from east to west at least 300 meters in width. It is cut in two by a little depression running through the central part from east to west.

During the two previous expeditions we had made one principal excavation of the southern part of the hillock and had undertaken a few soundings at other points, particularly at the edge of the area, with the idea of getting some light on the nature and the extent of the ruins. Everywhere we came across the same kind of civilization.

A large city had existed there, perhaps two cities. The question arose whether this city had any ramparts. We have not yet found any traces of them. On the other hand, we have already brought to light the foundations of several houses pretty well aligned in rectangular formation with straight streets. The walls generally had a stone foundation, the rest being of brick; sometimes the whole building was of brick. The bricks are hand-made

without any mould, sun-dried, and on some the imprint of the workers' fingers is still visible. A complete house included one or two bins for grain and dry materials, a circular hearth which we always found filled with ashes, a hearth with flat stones placed on the ashes or on charcoal for the loaves of bread, a hand-mill, a circle of stones or bricks to serve as support for a large jar, sometimes a little lateral chamber. We have not yet found any cisterns. Water was kept in large receptacles.

The pottery is abundant, but everything is broken. Only a few of the smallest pieces placed against the walls escaped disaster. As far as one can judge, ceramics had attained a high degree of perfection. It possessed complex forms, conical-shaped vases, vases in the form of a bird and little cups with a hollow pedestal. The decoration is geometrical with red and white bands. In many cases the base of the vessel carries the imprint of netting or mats on which the vase was placed before baking.

The furniture taken from the excavations included weapons, implements and utensils constructed of various materials: hand-mills in limestone, in basalt, and in rose-colored sandstone; jars and mortars with pedestals to correspond to them made of limestone and basalt; a great number of flint implements; polished shears in great number; small knives, awls, hammers, small pointed instruments, and various kinds of scrapers, stone clubs and maces with a hole for the wooden handle: bone implements with pointed parts of different sizes, some of which could be used for daggers, flat pieces fitted with points which are generally considered as teeth of a comb—by placing together a number of these flat pieces a wool-carding implement could be constructed.

We collected an eight-pointed seal and many toilet articles, earrings, breastplates, pendants, necklaces in mother-of-pearl, in bone and in colored stones.

Especially interesting were a number of sepulchers of little children which were found generally placed against the walls and in corners. The skeletons were placed under fragments of pottery carefully laid upon them so as to protect them from every side. The principal characteristic of these ruins is the enormous amount of ashes which covers the whole archeological area, sometimes on the surface in wide dark spots which give the impression of burnt ground, with a thickness everywhere of several more or less thick layers.

According to all indications this city flourished in the third millennium before Christ. It showed a high civilization for such an early epoch and was destroyed by an immense conflagration which reduced it to ashes about the twentieth century B.C. It was never inhabited any more. Its ruins were so completely leveled with the ground that they escaped completely the investigations of archeologists.

Have we there the land of Sodom (or of Sodom and

Gomorrha)? There are many reasons for believing this is the actual truth, and there is no lack of arguments in favor of this thesis: arguments taken from the Scripture record as well as from ancient traditions with an excellent archeological foundation. But to give these at any length would take too much space for the limits of this article. It is a serious and complex problem. An intensive study on this topic is being made of which the first part has already appeared in *Biblica*, the Review of the Pontifical Biblical Institute, published in Rome (Vol. xi, 1930, pp. 1 to 62). In both the expeditions Mr. René Neuville, Chancellor of the French Consulate in Jerusalem, kindly joined our group and afforded a help to us the value of which I can hardly overstate.

The Very Rev. John J. O'Rourke, S.J., Rector of the Pontifical Biblical Institute, at Rome, who has taken a very lively interest in the excavations from the beginning, also kindly consented to take a personal part in the labors of the second expedition.

The highest encouragement in our researches has come to us from the Supreme Head of the Church, His Holiness Pope Pius XI, gloriously reigning. As soon as he found out about our discoveries and realized their importance, His Holiness wished to be informed about every detail. He urged us to continue our investigations and wishing to take part himself in the work sent us not only his special blessing but a most generous gift to help us in covering the first expenses of an exploration which will still call for the labor of several years to come.

The Type Persistent

PHILIP BURKE

MY friend Cotton is an interesting chap. He lives by himself with a lot of books in one of the queer little streets off Sheridan Square. A lean, nervous young man, with burning eyes and a high forehead. He preaches to the proletariat in Union Square and to the intelligentsia in the radical weeklies. I've known him a long time. He is tremendously in earnest.

Cotton comes from New England, and his forebears were God-fearing Puritans. His father was a professor of theology; his grandfather a crusading divine; and his grandfather a witch-chaser of Salem. Cotton despises them all. He is an outcast.

He told me once that when he was twelve he rebelled for all time against the family theology. It sounded pathetic to me. A white, thin little boy tearing up his hymn book; lying sleepless in his little room under the slope of the roof, scared and defiant, thinking of Hell.

Cotton hates Puritanism and he has left it far behind. He is devoted to freedom; free thought, free love, free work. In the name of freedom he has suffered the indignities of policemen and the embraces of lady poets. In the name of freedom he drinks gin and orange juice unhappily and marches on May day. He is not himself given to sentimental adventures, but in the name of freedom he approves of the temporary unions of his friends, and with his typewriter he sins like a Cellini.

Not long ago I went to a party at his place. Every-

one was there. That is, the real villagers. A man with one eye who had come back from Russia, surrounded by ladies who wanted to go there; a sculptor whose work is so ugly it is beginning to be fashionable; a fellow whose play ran a week in Hoboken; a dozen or more young people about to write novels; a genius who despises the public so much he won't write a word.

People kept coming in and going out. Some of the more conventional guests spoke to the host. The others just found the cigarettes and sat down on the floor. There was conversation and gin. Presently a girl danced something symbolic, and a pale youth sang a bawdy ballad.

A fat girl with bracelets spied me in the corner and sauntered over to remark that the old ballads were so adorably vulgar. She asked who I was and when I confessed I was just a teacher from the West, she laughed till her bracelets shook. That was intriguing. But, as she explained, one met anyone at Cotton's. He had entertained a gangster one night. That was very intriguing. She was telling me why she wasn't writing a novel, when Cotton, standing up by the fireplace, demanded the attention of his guests.

He was a little drunk and very earnest. "I want you to look at the oil I've hung over the mantel," he said. We looked. It was an old, heavily framed painting of a Puritan elder; a lean-faced old Puritan with burning eyes and bitter lips.

"I want you to meet my grandfather," explained Cotton seriously. "A weak-minded aunt willed me the portrait. I've hung it here to remind me of what I've escaped from. He was a tower of Puritanism, a flayer of sinners, who lived in a big house and the fear of the Lord.

"The money he saved I'm spending tonight. The civilization he and his kind made I'd like to destroy, as I have destroyed the inhibitions he called virtues. I give you a toast. Let's drink to his soul's confusion, let's drink to freedom!"

It may have been the smoke in the room, or it may have been the gin, but from my inconspicuous corner Cotton and the painting above him grew confused. I saw one face; burning eyes, high forehead, thin hating lips.

The room was very smoky. Cotton lifted his glass and cried out, "Comrades, I give you death to all Puritans!" I saw only one face. The old man on the canvas blurred into the young man beneath him.

THE CONQUERORS

A blade of grass is impudent and bold
And always has the final word to say.
I banished all the weeds the other day
And tidied up the bed of marigold.
This morning I was angry when I strolled
Along the garden path and found that they
Had come again. I frighten one away
And he returns to me a hundred fold.

The emerald soldiers thrust their tiny spears
In challenge from the earth, and march ahead,
Belligerent, defying my decree;
We battle endlessly along the years.
A day will come when they will find my bed,
And boldly, impudently cover me.

GERTRUDE RYDER BENNETT.

Education

Publicity for College Finances

JOHN WILTBYE

AN ambitious freshman once put a cow in the college belfry. Perhaps it may not have been a cow, and he may not have put her in the belfry. At any rate, he did that which he should not, and for his sins is at this very day a bigwig, or a trustee, or some kind of an academic fuss-box out West. He wrote me the other day about a subject in which I have no particular interest, although he seems to think that the very mention of it burns me up. Perhaps he has mistaken me for someone else, as the old lady did who wrote to inquire—as though I were some sere and elderly Dorothy Dix—what I thought about lipsticks.

Perusing his letter once more, I conclude that I *am* interested in his hobby. He addresses me on "college secret societies" and he does not mean those fraternities like George Fitch's Eta Beta Pie, either. He applies the term to the financial departments, or whatever they may be called, of our Catholic colleges. I quote:

"Father Griffin, of Villanova, has recently published an article in *AMERICA* on 'Foundations and the Catholic College.' It has turned my mind once more to a subject that has had my attention for years.

"Why is it that our Catholic colleges do not issue financial statements?

"It seems to me that something of the sort is demanded—not exactly to rouse interest in the financial needs of the Catholic college, but to convince the public that there are any needs. Some personal experiences, in connection with 'drives' for my own college and for others, lead me to believe that to the mind of most Catholics, every Catholic college of any size or prominence, is a kind of United States Sub-Treasury, crammed from the basement up with bullion. How can they form any other conclusion? The faculty do not look particularly hungry, the buildings are extensive, the grounds beautifully kept. The visitor, even if he be an alumnus, sees nothing but the exterior. He knows nothing of outstanding debts, and rather less than nothing of funds sorely needed to keep up with the collegiate Joneses. He does not stop to reflect that these laboratories, unlike apartment houses, do not mean income, but outgo. If cut up into building lots, the campus might be sold for a million, but as long as it remains a campus it is a liability, financially, not an asset. To you and to me these facts are truisms. But they are not, I think, to most Catholics.

"Now and then a college will issue an appeal for funds. Unfortunately, the average Catholic is accustomed to associate begging with clergymen and teachers, and has built up a kind of immunity against it. He thinks the college begs, not because it needs more funds, but just to keep in practice, or to ward off atrophy from its *facultas mendicandi*, so that at some future time of real want, its ability to beg may be put in force with strength unimpaired.

"Wouldn't a balance sheet be a much stronger bid for support?

"When you can show what you are doing, and exactly how much it costs, and what you want to do, and how much that will probably cost, you have a case which you can argue without losing your self-respect. It's no snivel, no argument *ad misericordiam*, but a plain statement about a public service in which every intelligent man ought to be interested. People who can and will give are not interested in whines.

"We have contended for an assessment of the free services of Religious teachers in our colleges, and have asked that their contribution to education be considered equivalent (as far as it goes) to endowment. The justice of this contention is now generally admitted by rating committees and standardizing agencies. But it would never have been admitted, had we not put sentiment aside to work the thing out on a cold financial basis.

"Now I contend that a concise and accurate financial statement would show that the Catholic college can make a dollar go much farther than the secular school can. In the use of funds and in their administration, a high degree of effectiveness is attained. Having said that much, I withdraw my contention, for I cannot prove it. I could not vouch for it even in the case of the three or four institutions which I know fairly well. And the reason is that no financial statement, accessible to the public, or to the alumni, or even to prospective benefactors, has been issued by any of these institutions. All have guarded their statements—if any have been made—with the caution of a peccant banker who fears that investigation might reveal something to his discredit.

"Is it really necessary that our colleges keep their financial problems as secret as a Mass in the Catacombs?

"If we wish to appeal successfully to our alumni and the public, we must get rid of this atmosphere of mystery. Men who have money to give, do not care to give it for projects about which they know little, to institutions whose financial methods and status are as unknown as the name Achilles took when he hid among the women. If alumni can serve as trustees, or as members of auxiliary boards for some years, without knowing anything about the college's finances, beyond the general statement that it 'needs money,' then, I say, there is something wrong, either with our plea, or with our financial methods.

"Non-Catholic schools do not indulge in this reticence. They find it advantageous, perhaps even necessary, to issue financial statements regularly. Nor are these mere forms. I have been amazed at times to observe with what detail they list their interest-bearing funds and investments, with their expenditures, and state their plans for the future. Is this a case of the extraordinary acuteness pertaining to the children of darkness? Or is it just another example of plain common sense?

"I have discussed this matter from time to time with faculty members and alumni. Most of them are for publicity. They agree that in this respect their several institutions are like the family who had an uncle lynched for horse-stealing. Horses were not spoken of thereafter in that family. I feel confident that the publication of correct and understandable financial reports by our institutions would arouse a commendable degree of interest in

our alumni, and in the Catholic public generally. I go beyond this, and say that they would create a sensation. But the reaction would be admirable."

My good old friend may have put another cow in the belfry. He seems to fear this, for he ends on a note of apprehension, and tapers off by hoping that he has not been extreme. "Perhaps I am too radical," he writes. "As an alumnus and former faculty man, you, perhaps, can correct me."

I leave that task to the readers of this Review. Have they as alumni of dear old this or that, ever held in their astounded hands a financial statement issued by their respective colleges? If they have, let them stand up to be counted—and I dare wager that no kindergarten child would run out of figures in enumerating them. But if they have not, let me repeat the query of my timorous friend, "Why is it that our Catholic colleges do not issue financial statements?"

Sociology

Rogation Days and the National Farm Board

JOHN LAFARGE, S.J.

THE proposal that the National Farm Board, led by a cross-bearer and acolytes with swinging censers and chant, should go in procession on Rogation Days to implore the help of Heaven in the solution of the farm problem, though ideal, seems hardly likely to be realized. However, even if our legislators and national advisors may not take part corporately in such a demonstration we are sure that the appeal for a national observance of Rural Life Sunday will meet with wide response.

At its meeting last autumn in Des Moines, the Catholic Rural Life Conference recommended that Catholics endorse, as particularly in accordance with Catholic tradition and practice, the plan already proposed by President Hoover, of observing the fifth Sunday after Easter as Rural Life Sunday. Together with the observance of this Sunday, the liturgical observance of the Rogation Days was particularly recommended.

What—if any—special observances are to be carried out on Rural Life Sunday will depend, of course, on circumstances, on the direction of the higher authorities, and the inclination of pastor and people. Even in city churches, a reference to the great problem of rural life as it faces Catholics, to the missionary work of the Church in the rural sections, as well as to the need of preserving our Catholic rural life if we are to preserve the physical existence of the Church in this country, is fully in place. In rural parishes, however, the Sunday can be made the occasion of bringing home to the people the particular prerogatives and advantages of their form of life; and some of the problems which are more directly concerned with its preservation. This can be done, moreover, with ease and force, simply by the observance and explanation of the wonderful liturgy of the Church both on this Sunday and during the three following Rogation days.

Nor is the proposal impractical even from the standpoint of the Farm Board. After all is said and done the Farm Board has to meet two essential problems: the problem of marketing, in which it comes in conflict with the self-interest and impatience of control of the great private marketing enterprises of the country; or it may deal with the restriction and control of production, in which it comes in conflict with even a more difficult element, that of the "individualism of the American farmer." And in the long run, says the Farm Board, the whole thing is up to the farmer to solve.

His only salvation, from an economic point of view, is in cooperation in one shape or another. He must cooperate in the sale of his product; he must cooperate in the disposal of his surplus; he must cooperate in order to produce economically; and he must cooperate in order to control the species and the extent of his production. All this is a truism to those familiar with the agricultural situation. But he cannot cooperate in any line on a basis of pure self-interest, no matter how "enlightened" that self-interest may be. Even the Soviets who recognize nothing but materialistic determinism see that their cooperative plans must fail unless they can put life into them by appealing to some form of interest higher and beyond that of the mere needs of the individual. Hence the attempt to galvanize collectivistic plans into fruitful activity by means of a constant appeal to class war. The only basis, however, on which cooperation can be made lasting and effective is that of recognizing the Divine plan, the Providence of God and man's dependence on it. In the long run everything else must fail.

This, therefore, is the supreme message of Rural Life Sunday and its accompanying observance: the recognition of agriculture or rural life as the gift of God and the recognition of man's dependence on God for that gift. For things are valued most, or rather the only true value is found in things, when they are seen as coming from the unseen Giver. To the loss precisely of the sense of relation to the Divine Author of the fruits of the field, and of the life that accompanies the sowing and reaping of those fruits, no small part of the neglect and the poor estate of farm life at the present day is to be ascribed. Nature and nature's gifts, the family and the home, education and welfare, are loved and valued when seen as given by God. Even the complex creations of man's science, machinery, chemical industry, scientific and professional processes are valued at their true light when seen as inspired in their last analysis by the Creator of physical forces and human wisdom.

The complaint is made that religion (meaning what the average half-pagan individual thinks of as religion) is "out of all relation to daily life"; that is, not concerned with men's real (meaning earthly) needs, and so on. Quite the contrary is seen, if you have ever been in a country church where the practice of the Rogation Days is carried out. The words of the Rogation Mass, the supplications of the Litanies, particularly if the beautiful old practice of the actual blessing of the crops is carried out, take one back to the days when men felt intimately the dependence of their livelihood on God, and learned

the profound wisdom of seeking first the Kingdom of Heaven, even in the midst of their cares of bread and board. The very fact that the Litanies come for most farmers at the very busiest season of the year, when every moment taken from the fields is precious, adds to the earnestness of the faith that this ancient observance evokes.

The Anglican Canon Daniel Rock, in his "Church of Our Fathers" (Vol. iii, pages 181, 182), tells of the part that the Rogation Days played in the life of the English-speaking peoples of old:

For a thousand years and more, this island's cathedrals, and ministers, and parish churches, used to ring with the notes of that sublime and heart-awakening litany which we English Catholics, and our brothers in the true belief of all tribes, and tongues, and nations from pole to pole, from the rising to the setting sun—a world-wide people—still sing so often in our services. During the Rogation, or, as they were then better called, the gang-days, and whenever any swart evil had betided this land, our clergy and people went in procession through the streets of the town, and about the fields of the country parishes, with Christ's holy rood and banners, wrought with the figures of His saints, borne before them . . . The meaning of this rite, itself, and the nature of the doctrine bound up along with it, were carefully unfolded to the people in those books which they loved so well to read.

Protestant regulations of 1571 spoke of "perambulations to be used by the people for viewing the bounds of their parishes in the days of the Rogation, commonly called Cross-week or Gang-days," etc.

A writer in Mary's reign (Machyn, "Diary"), says Canon Rock, tells us how "in gaune wyke callyd Rogasyon weke they whent a prosessyon with baners in dyvers places . . . and they had good chere after." The mention of "good chere" (sandwiches and coffee, for instance) suggests the sympathetic regard for fasting frames with which a country pastor can sometimes win his flock to sterner observances. The Rogation Days, however, in their origin seem to have been days of strict fast. In Rome, according to Duchesne ("Christian Worship," page 288), April 25, the Feast of St. Mark, was set aside for a solemn procession with Litanies or supplications, in place of the ancient pagan practice of the *Robigalia*, or prayers to the gods against the wheat rust. He writes:

In Gaul, from the end of the fifth century, the three days before Ascension were adopted for using this litany, Bishop Mamerthus (c. 470) of Vienne was the first to introduce this custom, and it was extended to the whole of Frankish Gaul by the first Council of Orleans (511). These litany prayers are called *Rogations*. The Rogation days were days of very strict fasting. They were introduced into Rome in the time of Pope Leo III, about the year 800.

Father Grisar, S.J., in his little treatise on the Roman Missal, points out that the thought of averting impending danger, or giving thanks for danger averted runs through the Mass and Litanies, quite as much as that of petition for the fruits of the earth.

In the later Middle Ages, all recollection of the *Robigalia* had passed away, says Cardinal Schuster ("Sacramentary," vol. iv, page 117).

But why, some Modernist will ask, should be revived these ancient petitions and processions in the twentieth century? Haven't we now a totally different conception of economics than prevailed in the days when men looked, not to the forces of nature, but to "magical" powers to

bring rain, and avert storms, and make the corn grow? All this is but fond imagination. Says Harry Emerson Fosdick, discussing the modern religious humanist:

If folk cannot endure life as it really is they can imaginatively shape it nearer to their heart's desire by supposing that God is good, that he cares for them, and that heaven lies ahead. This alluring dream world the humanist throws away. He has girded himself courageously to face reality and he thinks he knows it for what it is—ruthless, careless of personality, making and unmaking us with equal apathy, and at its best neutral in the struggle for spiritual values (*Harper's*, March, 1930, page 51).

Such a line of argument or of conjecture could be carried on indefinitely. Underlying it all, however, is the absurd supposition that God, the Creator of the universe, is somehow not as real as the universe that He has created; that the absolute Being is less real than the beings which are derived from Him. Most of all, it implies a perfectly gratuitous concept of Divine Providence. "The partition of our world into a natural order overlaid by a supernatural order which keeps breaking through is to a well-instructed mind impossible." Why it should be "impossible" to conceive of two different orders, one of them interfering with the other, is not clear. But in point of fact, the well-instructed mind conceives of the "supernatural" order (by which word Dr. Fosdick apparently means simply the order of Divine Providence, not the supernatural order in the sense given to it by Catholic doctrine) not as "breaking through" and somehow upsetting some pre-arranged, impersonal plan, but as part of one great Plan, in which things human and Divine, spiritual and material, normal and exceptional, are all of one warp and woof.

"Elias was a man passible like unto us," says St. James in the Rogation Day Mass; "and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." And One greater than Elias or James says in the Communion Chant of the same Mass: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you."

Perhaps some simple asking, with Cross and book and bended knee, might bring light to Farm Boards and Chambers of Commerce alike, and might help all concerned to understand that those plans of men work best, which are built on the Divine Plan that never fails.

THIS MUCH IS MINE

Your eyes upon me by the wavering fire;
Your quiet hungry hands that do not touch
My garment-hem; two shadows flickering higher—
And lower—ghosts of broken love: this much
Dear heart, is mine. The bright enchanted brew
We might have sipped for happiness, at last
Would have been drunk; and what but dregs accrue
In empty cups to tell of vintage past.

Now, autumn-hearted, we may summon spring:
The flowers that we did not break still bloom
Along the path of years; their burgeoning
Mingled with fragile dreams we did not doom
To be the glass that holds but crimson stain,
The fallen petals in a summer lane.

EDITH MIRICK.

With Scrip and Staff

THE good lady, just arrived the other day from her European trip, who fainted when thirteen bottles were extracted from her trunk and placed in a row on the dock by an unfeeling Revenue officer, deserves all our sympathy. She indicates that popular "enlightenment" is not as apt at banishing superstition as it claims to be. Close on the heels of the fainting lady, comes another lady of motherly aspect, Evangeline Adams, who gives her "astrological forecast" on Love, Finance, and Health over the radio. "Direct descendant of two Presidents, Evangeline Adams is the most noted astrologer in the world. Kings and queens consult her. John Burroughs, Caruso and Seymour Cromwell, former President of the Stock Exchange, consulted with her. Thousands look to her regularly for advice and guidance. She charges \$40 an hour for private guidance." And you get all this free just by tuning in, and so promoting the sale of a dental paste.

Evangeline's advertisement coincided—unexpectedly—with "Raphael's" prognostication in the preceding "Scrip and Staff": "People who are prosperous and material-minded are precisely those who turn most quickly to the strange, the occult, the novel, especially when a little pinch of hard times comes." One wonders if the present President of the Stock Exchange has been asking Evangeline's advice; and whether "kings and queens" are much of a recommendation for astrologers and prophets. One mighty monarch, now no more, seems to have met with considerable disappointment when he staked the whole Russian Empire on an occultist's word. However, we can hardly believe that a great national business concern would engage, three nights a week, a national hook-up unless there were thought to be some desire for such pabulum on the part of "four out of five" men in the street.

THAT astrology should have a vogue in India, even making its appeal to Christians, does not seem so strange; though I must say astrological advertisements do seem a little curious when found in the *Herald*, "a Catholic Monthly," edited by C. Gnanaprakasam Pillai, B.A., B.L. Side by side with the notice of a solemn nuptial Mass in St. Ann's Church, Trivandrum, we read that the readers of "This Journal" can obtain, half-price, such "Valuable and Worth Reading Books" as "The Heavens Unveiled: Miracles of Astrology. Astrological Courses: Highly Appreciated. Divine Secrets and Mystic Marvels. Celestial Correspondence," etc.

Advertised also therewith is the organization known as "Citizens of the World," comprising "over 3,000,000 citizens of the world, amongst them Rulers, Presidents of Republics, Admirals, Bishops," etc. The center of this breath-taking movement is in New Dorp, N. Y. The platform is perfect: "No Boundaries. No Subjects. No Armies. No Navies. No Yearly or Monthly Dues. No Earthly Master"; and the final message from New Dorp is: "Yes, the game is up and the cat is out of the bag"; followed by a coupon with dotted line. The first on the list of great and distinguished citizens supporting this or-

ganization is, we are glad to learn: "Dr. Woodrow Wilson, President of the U. S. A."

The Pilgrim smiled a bit at this, until Evangeline Adams hove on the horizon, and he reflected that our great U. S. A. can have its crazes, quite as much as the land of Gandhi and Annie Besant.

FOR between the craze for astrology, and the craze for popular science, the partition is not altogether solid. Dr. Anton Seitz, of the University of Munich, writes in *Theologie und Glaube*, for February, 1930:

There is food for thought in the fact that astrology, which modern intelligence despises as a sort of degenerate superstition like medieval alchemy, can count, right in our own times, a whole series of prominent scientists amongst its followers, including university professors: such men as the Vitalists Driesch, Dacqué, Hellpach, Lessing, Verweyen. In 1927 a book by Bayer was published by the firm of Felix Meiner in Leipzig on the fundamental problems of astrology, which speaks of a real renaissance of astrology.

Hence, says Dr. Seitz, we are treated to the peculiar sight of astrology pharisaically cloaking itself in the "mantle" of experimental science. A fairly ingenious mind should have no difficulty in making up quite an apparatus for his astrological clinic, quite as effective as the zodiac and stellar "houses," out of the terms that appeal to the modern imagination. Ions, electrons and protons; emanations of the cosmic rays; sunspots and variations in solar radiation; and a wealth of notions from biology can all be brought into play. Once the idea of the true ultimate cause of all things, the Creator, is taken away, there is no limit to the number of material divinities to which men will turn in order to satisfy their craving for finding out the hidden reasons for things.

Astrology, especially in this pseudo-scientific form, is simply a modern mythology, points out Dr. Seitz. "It is the brain specter of naturalistic Monism," the natural result of a mechanistic view of the universe. It is a curious comment on those who seek to grasp "reality" by the denial of all that they cannot see and measure with instruments, that they wind up by ascribing occult powers to nature itself.

TRUE modern science, that is to say, genuine anthropology, has made short work of the theory that occultism and belief in magic are somehow characteristics of the "primitive" mind, as contrasted with the "enlightened" mind of civilization. In spite of the overwhelming array of modern scientists against him, and the mass of contrary testimony, M. Lévy-Bruhl, the veteran French anthropologist, still clings to his pet theory of the essential difference of the "primitive" mind from that of civilized man. Non-civilized man, in his theory, simply lacks all sense of rational causation. Governed entirely by fortune-telling devices, ascribing magic virtues to everything with which he comes in contact, the slave of divination and incantation, his mind is "essentially mystical and prelogical." None of the contents of his thoughts, none of his associations are as ours, and so on.

Writing in *Etudes*, Father Pierre Charles, S.J., the well-known student of mission problems, cites as over-

whelmingly arrayed against this theory the testimony of such students of primitive man as Lowie, Goldenweiser, Franz Boas, Andrew Lang, Droman, Marett, Dennett, Ankenbrandt, Frances del Mar, Griffith Taylor, W. Schmidt, Paul Radin, etc., as well as the various personal narratives of "primitive men" collected by their associates and friends.

M. RAOUL ALLIER, Dean of the Faculty of Protestant Theology in Paris (quoted in *Revue Apologétique* for April, 1930, by P. Exbrayat) also shows up the absurdity of the Lévy-Bruhl theories, quoting J. P. Lafitte, H. Pinard de la Boullaye, and others as well, and gives an interesting explanation of the growth of belief in magic.

MAGICAL or superstitious practice, he points out, can be adopted by "civilized" man as well as by the "uncivilized." Instances were by no means uncommon during the Great War. We remember "Billikens"; the various things to be swallowed or carried about by soldiers at the front to make them immune, etc. The perennial chain-prayer, the three-match phobia, the recent "hexing" murders in rural Pennsylvania, the stealing of fetishes from the missionary exhibit at Nice in 1925, all are instances of the same ancient tendency.

According to M. Allier, two main elements come into play: one, an extremely lively emotion of fear or desire that has taken possession of the field of consciousness; the other, the extreme simplicity of a means which spontaneously offers itself for the purpose of satisfying his desire and of removing the object of fear.

In the case of primitive man, he conjectures, such a mentality can result from physical hardships, where man is always confronted with inimical forces; or from a life of hunting, which, like gambling and war, is favorable to fetishism; or simply from a general abandonment to sensuality, induced by an over-luxuriant climate.

Given, then, mingled hopes and fears in love, or finance, or health; given a mind educated by the movies and trash magazines into seeking a ready solution for everything, why is it unlikely that even the twentieth-century American turns to the horoscope for an answer to his riddles?

Monaco, with its roulette tables, points out M. Allier, has always been rich in amulets and charms. Nor is the mentality of the lady who sought escape from fiscal disaster by fleeing the number thirteen so different from that of the poor devils who asked Livingstone, traveling in Central Africa, to give them a drink of "rifle medicine" as a protection against the white man's bullets.

The growth of modern scientific wonders accustoms men to an *apparent* disproportion of effect and cause. All the more reason, then, for cultivating the spirit of true science, painstaking research. All the more reason, too, for promoting a better understanding of the Catholic idea of prayer, with its insistence on the patient reformation of the individual, trust in God's Providence, yet strenuous cooperation with His grace; and the practice of self-denying humility and charity towards our fellow-man.

THE PILGRIM.

Literature

Humanism's Challenge to Catholicism

CAMILLE MCCOLE

"GREAT Pan of the Greeks, and you, Isis, of the Egyptians, save me! These moderns are all insane!" cried no less a modern himself than Theodore Dreiser some years ago. And anyone who has closely observed the febrile and unhealthy state of American letters during the past three decades of this century will certainly agree most heartily with Mr. Dreiser that most of our moderns have not seemed quite sane and that they were badly in need of being saved.

There were, it is true, a few stronger threads here and there that promised to lead to something more satisfying and wholesome and fresh; but in the labyrinth of "realism" and "naturalism," Theseus might have waited long and in vain without an Ariadne to help him out. Our worthwhile writers were simply not making themselves felt as vital forces in our letters: though we had our Whartons and our Cathers and our Ferbers, their clearer notes were drowned out by the more clamorous tones of the naturalist who cried so loudly during that night and "... with no language but a cry."

How unwholesome was the attitude of most of them toward life! An "atomic or cellular welter," "a shifty and evasive mechanism," "the restlessness of a prolonged demise," a "clanking farce"—these are but a few of the phrases that reflect that attitude. And man himself—with what insouciance and disrespect did many of these writers look at man! There was, for instance, Mr. Cabell with his observation that the human being, when compared with the rest of the animal kingdom, was constrained by lacking "the luxury of wings, and even the common comfort of a caudal appendage" and "walked painfully, without hoofs, and, created naked as a shelled almond, with difficulty outlived a season of inclement weather." Mr. Cabell went on to say that the optimist will class men and women as lice, but that the pessimist will incline somewhat more "to the old poetic idea of our being maggots."

Again there was the truculent Mr. Mencken who bawled out that all he asked of his "good" countrymen was that they keep on serving him "as willing laboratory animals" and who professed himself to be more than satisfied with our talents in that capacity. "I love my country," Mr. Mencken added, "as a small boy loves the circus." Then he proceeded to enjoy himself, just as if he were indeed a small boy, a very small and ill-mannered boy, at a circus, throwing out a little bait now and then but drawing away again when anyone of them threatened to meet him on fair ground and bite off his hand. And Mr. Mencken, too, was a "force" in American letters; he was one of those "moderns." But nowhere about his influence was there the least suggestion of restraint or good taste or dignity.

One could name other "significant" writers of those three decades: Theodore Dreiser, who looked upon man as an "evolved mechanism," as "born puling . . . and ending . . . in toothless senility and watery decay," as a

"moth" that turned "about the autogenetic flame of human misery," a "slave," and a "tool"; Sinclair Lewis, who discoursed quite effectively about some of the alleys of our civilization but who, by the sharpness of his mind and the dexterity of his pen, made many people believe he was talking about the main streets; Sherwood Anderson, and a number of other congenital Freudians, who told us in very nebulous and crude English that life was principally a matter of complexes and hormones, and who were quite certain that Dr. Freud of Vienna had found the key to the whole thing when he suggested throwing restraint to the four winds. There were such forces as these at work, and there were others if it were necessary to name them.

But enough. Enough to show how so much of the literature of the past three decades relegated man to a position far below that of an animal; how it made of him, not a creature that glorified in the image of his Creator, but a mere mass of protoplasm with all the instincts and appetites of an animal. They forgot, those writers of ours, the tradition of their fathers which considered man, by the very nature of his intellect and moral sensibilities and refinements and free will, a creature fit to strive with the gods; and they made of him a flabby puppet that responded only to its "chemical calls" and "five meager senses" and that had no will at all. They found new themes to write about and new methods of treatment, so much is true, but in so doing they fell into that pit which Louis Untermeyer must have been thinking of when he spoke of the possibility of our poets using the chambered nautilus only to dissect it and summoning "the village blacksmith from under his spreading chestnut tree only in an effort to psychoanalyze him."

All in all, it was a very sorry job these men were making of our letters. And it was high time, most people felt, that something be done about it. Some medicament was needed to save this patient who was already in *articulo mortis* but who was so long in dying. Some pillar was needed to prevent the temple from toppling down and some stabilizing influence and philosophy to prevent the crumbling structure of our philosophy from crumbling in decay. And now, when we are told that Humanism will prevent this, we are quite likely to believe it.

For the leaders of this new movement—many of them those "dull campus critics" whom Mr. Mencken thought he had shot long ago or at least harried back to their hexameters and the groves of Greece—these leaders offer us much indeed. Without a doubt, they are going to prove formidable opponents of the Freudian, Menckanian and Naturalistic schools. For one thing, they are men of learning and scholarship and they have behind them the traditions and the culture, the urbanity, courtesy, lucidity, and cogency which only a thorough classical training can bequeath and which, in comparison, make the gibberings of Mencken seem as effective as those of a brawling schoolboy. If of nothing else, man is tired of being told that he is nothing more than an ape "reft of his tail and grown rusty at climbing." He is coming to see that man has a human dignity and that it is quite possible to ignore Dr. Freud and fight the good fight.

So there are many reasons for our welcoming the Humanist. But at this point the Catholic faces three important considerations. The first is that Humanism will prove inadequate unless it be united with religion, and, almost of necessity, the Catholic religion. The second is that the "New" Humanism is really nothing new at all but that its major tenets have, for the most part, always been leading ones in Scholastic philosophy. And the third consideration—by far the most important one—is this: Now that Humanism is making us Catholics more conscious of our weapons and our strength, it is up to us to seize the hammer ourselves and swing it as effectively as possible. Just how prepared are we to do this?

The inadequacy of a humanism that is divorced from religion needs perhaps little discussion here. That Humanism is in itself not a religion, that it "fails to offer any clear positive basis on which the mind and heart of man may rest"—this should be clear enough to most of us. The Humanist who rests only on tradition and principle must sooner or later cry out with a Kempis: "... neither will wise counselors give me a profitable reply, nor the books of the learned give me consolation..." And Paul Elmer More, who is perhaps the most scholarly and certainly the most lucid and urbane of the Humanist group, himself asks "whether those who advocate humanism, as an isolated movement, are not doomed to disappointment." He perhaps realizes the necessity of allying Humanism and religion when he asks: "Will not the humanist, unless he adds to his creed the faith and the hope of religion, find himself at the last, despite his protests, dragged back into the camp of the naturalist?" And indeed he will, for Humanism without the more satisfying help of religion, is but the shell: it may certainly go far in bringing us out of the long night. But not for long. It may, as Mr. Chesterton suggests, "try to pick up the pieces" but "it cannot stick them together" again.

The Catholic will not need to be told all this. Nor will he fail to recognize in the more positive tenets of Humanism most of the fundamentals of Scholastic philosophy. The Humanist insists that man is not merely an animal but that he has been gifted with refinements and a moral nature that the rest of the animal kingdom lacks. The Scholastic goes even farther than this: he is made all the more aware of man's dignity when he remembers that he has been created after the image of God. The Humanist insists that "we are individual personalities, endowed with the potentiality of free will and answerable for our choice of good or evil." The Scholastic agrees with him fully; nay, he goes so far as to sanction that idea by telling us of a God to whom we are responsible. No, Humanism is nothing new. Even Mr. More's idea that in "this world we have no abiding city" is but the cry of an Augustine who realized this also but who took the final necessary step and found the City of God.

The tradition which the Humanist rests upon, the culture, the principles—all these belong to us. They are our heritage as Catholics. The weapons which this new movement employs are but those which we have been using for several hundred years. And now that we have been made aware of our strength, what are we going to do

about it? Just how prepared are we to use these weapons? We must admit that we have been inarticulate for too long. As one writer so ably puts it: "What we badly need in America is a crop of men who know their Scholastic philosophy, and their literature and art, and what is more important, know them both together." We have good Catholic writers, to be sure. And we have some able Catholic critics. But it would seem that Catholicism in our country has not yet produced a critic who is of sufficient stature to make his voice effectively heard in the din of the enemies' camps. We have no Chesterton, no Bourget, no Maritain, no Goyau, no Massis, no Bremond, no Bertrand, no Belloc. We have no writers as effective as these. But one is bound to appear.

About a year ago one of these Humanists—and he is one of the most judicious and well-known of the group—in speaking to me, commented upon the force which an intelligent Catholic lay critic could exercise in our letters. And in substance he said to me, "X— was a man (he here named a Catholic man of letters who had died the year before) who had learning and culture, and might have proved such a force. But since his death, you have no one who has the learning and the culture and the voice to make himself heard." He was, to a certain extent, right.

It was Arnold Bennett, I believe, who once said he wished some young man, about seventeen years old, would make up his mind to be a critic and nothing else. Would that some young Catholic would make up his mind to be a critic and nothing else! For the harvest indeed is ripe and the field is waiting.

REVIEWS

The Catholic Church and the American Negro. By JOHN T. GILLARD, S.S.J., Baltimore: St. Joseph's Society Press. \$3.00.

Father Gillard has undertaken and carried out in most scholarly fashion a work earnestly desired by all students of the mission work of the Catholic Church amongst the Negroes of this country. The lack of any adequate and reliable source of information as to the past and present conditions of this work has been a perpetual occasion of embarrassment to those who would either arouse Catholics to their duties towards their colored brethren, or meet the reproaches of Protestants that "the Catholic Church is doing nothing for the Negro." Inspired by the preliminary labors of his brethren in the Society of St. Joseph, Father Butsch, Dr. Edward Murphy, and Dr. Thomas J. Duffy, the author has compiled a painstaking survey of both the past history of American Catholic colored mission work from the beginning, as well as a statistical analysis of its present extent. There are twenty-one tables, with a graph and a map. The chapters on "Negro Migration" present a wealth of information which only a very wide and accurate investigation of the field could supply. Catholic colored population, educational activities, colored churches, and other phases of the work are all carefully enumerated and discussed. The author informs us, in his preface, that he has checked up as carefully as possible on the Chancery figures on which he had to rely for some of his totals in the matter of population. In Part Six he deals at length with the difficulties attending Catholic Negro mission work, detailing these with great frankness, as befits one who feels the real tragedy of the non-support of the workers in the colored field by our American Catholic people in general, and their lack of appreciation of the trials of those involved. Father Gillard's zeal for his worthy cause, however, appears to have betrayed him at times into generalizations which do not bear test quite as well as his more factual contributions: such as his general, somewhat pessimistic statements as to character-

istics of the colored race and of colored Catholics in particular, his treatment of "race consciousness," etc. Though he goes at length into the problem of the colored clergy, his views on that subject are not made entirely clear, nor his reasons for rejecting, as he appears to do, the application of the Papal Encyclical *Rerum Ecclesiae* on the native clergy, to American conditions. The author, however, invites discussion of his views, with the hope that such discussion, as well as close acquaintance with the facts, will awaken the public to the Negro mission situation in the United States.

J. L. F.

The Wind in the Cedars. By GLENN WARD DRESBACH. New York: Henry Holt and Company. \$2.00.

Firehead. By LOLA RIDGE. New York: Payson and Clark, Ltd. \$2.50.

Mr. Dresbach's book seems to fall short of that fulness of artistic merit which has often characterized his work of late. He is essentially a poet of the soil and spring, a subject which may become sticky with sentiment, unless very properly handled. In the present volume, however, one questions Mr. Dresbach's treatment. Sunsets are limned again, which shows that he has courage and much faith in himself. Broken wings cannot be mended with tears, though he tries to do this. Clouds become stallions in the traditional manner; storm break on the desert stillness, and the last cowboy sleeps with kings and vagabonds. One knows well from the old scrap book that it is difficult to raise such things above patched and thread-bare material. If, with his really fine gift for poetry, Mr. Dresbach would only get something new to sing about, there would be great horizons for him. So we shall wait and hope, trusting the future to guarantee him. Miss Ridge achieves no small measure of greatness in her fourth book. It is more than enough to satisfy critics most discerning that she is gifted with one of the most remarkable poetic minds of our time. It is a long poem that she presents, an epic of the Crucifixion, which burns with vivid, running fire among the watchers at the foot of the Cross. Mary Magdalen, Peter, John, and the Blessed Mother, are jostled by the mob of Syrians, Greeks, Jews, who mill and steam in a sweaty curiosity over Calvary. There is such a sure keenness of the poetic eye, such fearless scrutiny of minute, living detail, that it may cause the reader to gasp and wonder at the depth of feeling and fulness of her theme which Miss Ridge must have possessed when she wrote this magnificent work. Truly it is powerful, sweeping one's soul with the passion of its emotion, making him cringe at the swift strokes of tragedy, making him know, as in a previous incarnation, the reality of that agonizing and significant day. It makes him stand there, as one with these, so clear it is, so penetrating. It is difficult to conjure phrase sufficient to it.

N. E.

The Coming Age and the Catholic Church. By WILLIAM BARRY. New York: G. P. Putnam's Sons. \$2.50.

This volume is both a retrospect and a forecast. Out of his venerable eighty years Canon Barry writes with that maturity of mind and fluency of pen that tradition associates with scholarly old age. After taking a survey of the Church and the Papacy during the last fifty years, showing how, when kingdoms and religions round about it were tottering and sinking to oblivion, Catholicism continued to manifest new life and put forth new energy and exercise new world influence, the distinguished English churchman attempts from the story of the past to conjecture the future. He demonstrates clearly how Catholicism has in it everything that will make it survive and draw to itself the nations and peoples of the world notably the Jews and pagans in the Far East. The volume is written with faith and enthusiasm, and the sketches of the successors of Pius IX are colorful and erudite. Dr. Barry, not content with superficially portraying the externals of Catholicism, is chiefly concerned with its spirit. Thus he writes: "Thanks to its supreme impulse, into every form of art and energy it can pour its inspiration, from Palestrina's music to the lowliest offices in prison, hospital, almshouse. But its miracle, every day created, is the new-creation of men. Catholicism, taking hold of its sub-

ject under any condition offered, begins at the heart, moulds the will, subdues the intellect and sends out of its spiritual retreat to fight, if necessary to die, the creature it found a slave and has made, by obedience, a free man. This wonder it can do for any race, however low down in the scale, for Australians, Chinese, Central Africans, Malays, taming and lifting them, as it tamed and lifted our wild forefathers of the forests and the ocean. It makes Christians by making men." And he asks, after this succinct statement of the power of the Church, "Is not that the true democracy?" The volume should be widely read even by non-Catholics. It is unquestionably one of the significant Catholic books of the current season. One wonders how it escaped the alert eye of the editors of the Catholic Book-of-the-Month Club.

W. I. L.

BOOKS AND AUTHORS

Christ's Death and Resurrection.—Ever since the Reformation the meaning of Christ's death upon the cross has been a bone of contention between Catholic and Protestant theologians. The traditional Catholic concept is, of course, that Christ died to save mankind, a victim for the sins of the world, and that He meant this Sacrifice to be perpetuated in Holy Mass. Dean Shailer Mathews, on the assumption that the various doctrines of Christianity are only so many diverse social patterns modified from time to time to suit new exigencies, attempts in "The Atonement and the Social Process" (Macmillan. \$2.00), a new interpretation of Calvary's great tragedy. It is the author's thesis that traditional atonement theories, whether Catholic or Protestant, have outgrown their usefulness. His volume is a study of a particular aspect of social psychology and of the history of the development of certain religious dogmas, though in many places it is both psychologically and historically defective. Like so many contemporary volumes on religion, "The Atonement and the Social Process" is destructive rather than constructive. Typical of its general attitude is such a statement as: "The breakdown of the orthodox conception of future punishment is complete. Only an illiterate mind can be terrorized by the fear of the devil and of Hell . . ." The author also bases the doctrine of original sin on "the principle of atavism" and designates the dogma of the Immaculate Conception a "modern" dogma.

Attempting to restate in a popular way the events centering around the last days of Our Lord's life, Walter E. Bundy writes "The Passion Week" (Willett, Clark and Colby. \$2.00). It is described as a handbook for ministers, laymen, and study groups. Purely technical and academic discussions are avoided by the author, though the narrative is highly colored with his own interpretations of Christ as discussed in his other volumes. In consequence the Catholic reader must find very much with which he will be out of harmony. Even apart from any hesitancy to accept all of the author's chronological data, the scholar will be struck, too, with the easy way in which to support his own prejudices the author discards the miraculous, rejects the historicity of incidents most reliably reported, and entirely robs Christ of His Divinity.

While Catholic scholars will very likely find themselves heartily in sympathy with the purpose that inspired Frank Morison to write "Who Moved the Stone?" (Century. \$2.50), and with his general treatment of the Resurrection problem, there is much there that they will not accept. The author attempts to establish the Divinity of Christ by proving His rising on the third day. He approaches his study as one might the solution of some mystery he had to solve so that those who enjoy analytical discussion will, on this account, follow the volume with interest. The book includes refutations of various explanations given in recent years by Rationalists and Modernists to justify a rejection of an historical Resurrection, notably those of Dr. Kirsopp Lake and the Rev. P. Gardner-Smith, but the author's treatment of his subject is, in many places, more ingenious than convincingly logical.

Mostly for the Classroom.—School authorities who are desirous to keep in step with the efforts of the Holy See to popularize the Church's liturgy will find a very helpful manual in

"Living with the Church" (Benziger. \$1.36) by Dom Otto Haering, O.S.B., translated by Dom Rembert Bularzik, O.S.B. The Sundays and chief festivals of the year are surveyed and their special significance indicated. Generous historical references add to the clarity of the explanatory matter and the chapters and with practical admonitions that cannot but prove most valuable for the pupil vitalizing his classroom theories. Simple, not too exhaustive, and at the same time adequate, the volume has the advantage of having been put to a practical test by Dominican Sisters who have attended the summer liturgical school at Collegeville, and their reactions to its contents have been most favorable.

Attempting to summarize for the high-school pupil something of the history of the spread of Christianity and the conflicts that the Church's mission has met in the political arena, the Rev. John Laux, adding to his already popular catechetical series for Catholic high schools and academies, offers the first section of the fifth part of his "A Course in Religion" (Benziger). In content it covers the story of the Church down to the end of the sixth century and the beginning of the Pontificate of Gregory the Great. The historical facts are simply and interestingly narrated, and review questions and study hints are included in each chapter. The high-school pupil familiar with this meaty handbook would find himself or herself growing in admiration for the Faith merely for of its natural glories, and familiar with literally hundreds of subjects that can serve as the basis for an intelligent discussion of Catholic history and an appreciative reading of more erudite and copious treatments of the same topics.

The "Catholic Mind." "Philosophy at Work" is the general title of the group of articles and addresses contained in the May 22 issue of the *Catholic Mind* (America Press, 5c), which will prove stimulating not only for the general reader, but particularly for students about to take up the study of logic, ethics, psychology or sociology. The first article, by Francis P. LeBuffe, S.J., shows the need of a sound basis of philosophy in approaching social-service studies, while the other contributions, by the Hon. Ernest E. L. Hammer, the Rev. John K. Sharp, and the Rt. Rev. Msgr. T. A. Newsome, illustrate the same need in the respective fields of law, education, and psychiatry.

New Editions.—About five years ago Etienne Gilson's "Le Thomisme," written to second the revival of interest in the name and work of St. Thomas Aquinas, was made available to English-speaking students by the Rev. G. A. Elrington, O.P. A revision and enlargement of this scholarly work, "The Philosophy of St. Thomas Aquinas" (Herder. \$2.75), has just been published. The ambitious Catholic layman who wishes to familiarize himself with the Angelic Doctor and Thomistic thought will find the volume sufficiently easy reading, while at the same time retaining the profound metaphysics of the schools. After an essay on St. Thomas himself, a number of separate expositions of the most important problems on which Thomistic philosophy touches, are discussed, and efforts are made to indicate the link of continuity of their solutions. A final chapter briefly summarizes the ground covered.—It is almost eight years since the Very Rev. H. A. Ayrinhac, S.S., published his "General Legislation in the New Code of Canon Law" (Longmans. \$3.00), dealing with the introduction, the first book, and the initial canons of the second book of the New Code of Canon Law. A new print of the volume is announced, though without any revision of the original text. It is recommended to the seminarian, the priest, and those of the laity who may be interested in ecclesiastical legislation.—A second edition of "Liturgy the Life of the Church" (Collegeville: The Liturgical Press. 35c.), translated from the French of Dom Lambert Beauduin, O.S.B., by Virgil Michel, O.S.B., has been published. Apart from some slight verbal and rhetorical changes this new printing in no way differs from the original. The first part deals with the movement to restore the liturgy and the second examines the relations between the liturgy and asceticism, prayer, preaching, and scientific theology. The book is meant for clergy and laity alike and essays to set forth the genuine meaning of the contemporary liturgical movement and to encourage its support.

Ol' King David and the Philistine Boys. The Queen of a Day. None So Pretty. The Noose. The World Below. Following Footsteps. Trent's Last Case.

Following his first success, "Ol' Man Adam," Roark Bradford gives us a second volume, "Ol' King David an' the Philistine Boys" (Harper. \$2.50). Several of the stories contain very beautiful passages, but some readers will probably find these Negro paraphrases of Biblical narratives somewhat irreverent. Appreciation of these stories is dependent upon an understanding of the spirit in which they were conceived and told, and that spirit, in its attempt to give a clearer understanding of the mysteries of religion, does not differ from the purpose of the medieval mystery plays.

Ever since the day when George Barr McCutcheon wrote "Beverly of Graustark" there have been periodic repetitions of the same theme. It has finally attracted that prolific writer of mystery yarns, J. S. Fletcher, who tries his hand at the more than twice-told tale in "The Queen of a Day" (Doubleday, Doran. \$2.00). But there is a marked difference, for half of the book is filled in with one of his old-time stories, with all its original interest and pleasure. However, "The Queen of a Day" will hardly be ranked with Mr. Fletcher's best work. It is a story, clean, amusing, moderately exciting, that may help to endure a heavy, empty hour.

Margaret Irwin's "None So Pretty" (Harcourt, Brace. \$2.50) has been advertised as a prize-winning historical novel. Perhaps it is historical; though one would prefer to think that it is not. But as fiction, it has nothing to recommend it. The authoress, on her own admission, has selected for a so-called heroine, one who "was neither wise, nor pious, nor virtuous, nor fair." This selection may have shown courage, born of the modern spirit of daring and a love for the unusual, but it gave the writer a great handicap. The result is a sordid, uninspiring, uninteresting tale.

In "The Noose" (Dial. \$2.00) by Philip MacDonald, a woman's intuition inspires Anthony Gethryn, a one time secret-service agent, to attempt the almost impossible task of saving a condemned man from the gallows. The testimony given at the trial seems to present an impassible barrier to even the most earnest strivings for success. Nevertheless Gethryn succeeds. After having reached an unreasoned and unreasonable conviction of the innocence of the poor unfortunate awaiting the last summons, he conjectures what actually happened and then gropes for verification. Unsuspecting witnesses are cleverly cross-examined, step by step the minute pieces of the puzzle fall into place and eventually light drives away the darkness. A human life is saved.

If one of our race were to project himself into the future, what would he see? This is the question answered by S. Fowler Wright in "The World Below" (Longmans, Green. \$2.00). By means of a science yet to be discovered an ambitious adventurer is transported to an underworld of creatures yet to be. These are Amphibians, physically, morally and socially unlike any known offspring of mother earth. Two cultures are painted in bold perspective, the one above the waters, the other below. The author disclaims any attempt to evaluate them. He is content to imagine and to describe.

The action of "Following Footsteps" (Dial. \$2.00) by J. Jefferson Farjeon, centers on the attempt of John Trestl to lift out of the depths an attractive, albeit pilfering, maid. There ensues a wild dash across Europe, not to mention an intensive pursuit by a band of persevering crooks. In the midst of his adventures John realizes that he loves two and is loved by two, to wit, his betrothed and the rescued one. Here indeed is a Gordian knot worthy of the sword of an Alexander. It is cleaved by the grim reaper. The story is clean and interesting, but far from probable.

"Trent's Last Case" (Knopf. \$2.00), by E. C. Bentley, is an exceptional piece of light fiction. If a good detective story has any appeal, the reader will find this specimen a clever, ingenious and very interesting one. Even for one who abhors detective stories, this particular specimen may well serve as an antidote. For here there are no boring details, no long scientific discussions to retard the action. Trent is very human and likable; the villain—well, the reader must find that out for himself.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Disclaimer

To the Editor of AMERICA:

I am mightily alarmed at one of your correspondents speaking of me as "a learned man," and I cannot suffer that serious accusation to go unchallenged. It was not fair of me to use that scrap of Latin, particularly as it was a "foul" (I shall pay attention to Hilaire Belloc after this!) But I ask you, does the evidence otherwise warrant such a grave charge being laid upon me? *Outrecuidance* is listed in all standard English dictionaries, which is an indication, I take it, that like all anglicized French expressions it has a connotation that cannot be expressed by an English word. Try to translate "fun" into French. "Presumption" is not a very happy exchange, begging leave.

I shall be decidedly uncomfortable as long as I feel I am under the shadow of that horrifying "learned man." Can't something be done about it? And may I ask your correspondent—with a numb, as it were, humility—what in the world is so swanky about "orgiastic"?

El Paso, Texas.

DOUGLAS POWERS.

Reflections on the Right of Protest

To the Editor of AMERICA:

Consoling it is for American citizens of the Catholic Faith to discover, after all, that it is not un-American for citizens of these United States to speak out in public condemnation of foreign Governments who deliberately set out to blaspheme or dethrone the Supreme Ruler of the Universe. True, historically there was never any basis in fact for the contrary supposition. But the manner in which our American "liberals" and some other gracious non-Catholic friends puckered up their tolerant brows at their "meddlesome and impertinent" Catholic neighbors when they protested the deeds of the anti-Christian, revolutionary junta in Mexico a short while ago, lends color to the belief that there was one set of American principles operating for the benefit of the American geese and another set operating to the detriment of the American ganders.

We do not have to rack our memories or do violence to them in any way to recall the tragic events which were taking place in unhappy Mexico a few years ago. We knew then, as we know now, that the same identical destructive forces that are busily engaged in sacking the churches of Russia, were openly and publicly stripping the temples of Christian worship in Mexico. We saw happening at our very doorsteps what is now taking place in Russia. Our Government knew of it. The public press knew of it. Our news agencies knew of it. But silence pervaded the American atmosphere. If, perchance, an American citizen of the Catholic Faith raised his voice in protest against the acts of the Mexican leaders, what a howl rent the air! What mumblings, and mutterings and whisperings went on about the diluted and adulterated Americanism of "Roman Catholics"! "The same old story!" they said. "Those Catholics, you know, expect the United States Government to fight the Pope's battles for them." And were we not told then, especially by broad-minded "liberals" such as Borah, that the Mexican people really approved the sacrilegious deeds of the anti-Christian usurpers; that what was taking place in Mexico was but another cycle in the age-long evolution of democracy and liberalism and progress? We heard all of that during the Mexican persecution and much more of what Americans are wont to call "bunk."

Why, then, were the country and the entire world up in arms over the present Russian persecution; while this country and the same world were content to twirl their thumbs when a like persecution was going on in Mexico? One reason would seem to be the fact that in Mexico the Catholic Church was the principal if not the only target, while in Russia the Neros made the fatal

mistake of striking at all religions. In other words, the outstanding difference between Mexico and Russia lay in the fact that the one persecution was directed almost solely against the Catholic religion, while the other attacked and is attacking the Protestant sects as well as Catholicism. Would it not seem that the recent world-wide protest against the Russian persecution was due, not so much to the fact that religion, as such, is being attacked, but that the particular brand of religion accepted by our Protestant brethren is under bombardment? Otherwise the silence of the world during the Mexican persecution is inexplicable.

It is no exaggeration to assert that the Soviets were encouraged to continue their anti-Christian campaign by the fact that the Mexican persecution did not evoke that storm of protest from an outraged world conscience which even a Bolshevik might have looked for. Our Protestant brethren may now realize that the forces of irreligion are opposed to religion as such, and that, if they proceed against the Catholic Church alone in any given instance, they do so as a matter of expediency and not because they do not desire to injure the Protestant sects. If this fact is driven home to some who seem to labor under the delusion that the downfall of the Catholic Church in a particular country means the ultimate dominance of the Protestant sects in that same country, the Soviet persecution will not have been in vain.

Again, if it convinces some of our "broad-minded" Catholics that our Americanism is not essentially based on willingness to agree with opponents whenever they disagree with us, it will have done some good. In other words, if our "broad-minded" Catholics learn that Catholics should have the right to do the same thing, under the same circumstances, that Protestants do—without doing violence to any fundamental principle of Americanism—then there will appear a very thin silver lining in the present black Russian cloud.

Reading, Mass.

JAMES F. DESMOND.

Russia and the Far East

To the Editor of AMERICA:

Incident to the religious persecutions in Russia, I was in Petrograd when the Czar abdicated, and I published English papers in Vladivostok and Harbin later. It is difficult to understand Russia, and explain it to those of any other civilization.

When a Russian Government undertakes to do a thing, they do it and "I do not mean maybe."

I am confident that God will not surrender a people to minds of the type of the Bolsheviks, and I make my guess that it will be the Oriental people who will be the instrument of release.

Los Angeles.

F. W. FRENCH.

A Catholic Mother's Gratitude

To the Editor of AMERICA:

The friends of an educational system that is truly Christian need not worry for the future when this day and age produces such brave, unselfish Catholic mothers as Mrs. Burris, of Chicago.

Because she wished her son, of high-school age, to be in surroundings alive to the Catholic tradition, she made the sacrifice of sending him to the plains of Kansas, to St. Mary's, the "School of Tom Playfair." His untimely and unexpected death brought forth the nobility of her soul in the following letter to the Rector of the College:

Chicago, April 19, 1930.

Reverend and Dear Father:

Please accept the enclosed check. My desire in giving it is to express, insofar as I can, my deep appreciation of all that St. Mary's College, through its training and the influence of its teaching personnel, has meant in the life of my dear departed son, Joseph P. Burris.

I would like it placed as a memorial of him. I feel that he received from the College, along with affectionate and devoted care, a religious and educational inspiration which filled his young life with a healthy and happy activity, and prepared his soul in the best possible manner by the inculcation of the magnificent Catholic ideals of purity and uprightness of con-

duct for the meeting to which God, his Judge, has recently called him.

In striving to unselfishly give back my boy to God, I wish to ask for your prayers, and at the same time, dear Rev. Father, to thank you and all the Faculty at St. Mary's College for your kindness to Joseph and to assure you of my grateful appreciation. May God bless you.

Very respectfully yours,

ISABELLE BURRIS AND DAUGHTERS.

The check enclosed was for a scholarship—the boy to be selected by the College.

Wichita, Kan.

J. W. RICK.

More Scholarships for Sisters

To the Editor of AMERICA:

Having read with much pleasure the editorial in the issue of AMERICA for March 29, entitled, "Scholarships for Sisters," I wish, in the name of our alumnae, heartily to commend its noble purpose and practical sentiments.

It may be of interest to you to know that in 1920 the Alumnae of Mt. St. Joseph, Chestnut Hill, Philadelphia, established a perpetual scholarship for Sisters of St. Joseph, at the Catholic University. Each year since that time some one of the Sisters has spent a year in residence there and taken her degree.

We hope that your editorial will do much to awaken interest in the educational needs of our teaching Sisters, whose self-sacrificing work is such a boon for Catholic America.

West Philadelphia.

HELEN E. GIBBONS, President,
Mt. St. Joseph Alumnae.

"An Adventure in Tolerance"

To the Editor of AMERICA:

I wish to express my sincere appreciation and enjoyment of the intensely interesting and charmingly written article by that "wayward Protestant minister" who had "gone wrong, terribly wrong," appearing in the issue of AMERICA for May 3.

You are to be congratulated for having procured the cooperation of such a high-minded and courageous American as Mr. Fiske in the interest of your paper. If there were more of his type on both sides of the fence, the conditions he mentions in his article would soon disappear.

In telling you I am impatient to read more of his wholesome writings I feel sure I am not overstating the sentiments of thousands of your readers.

New York.

JOHN A. FITZSIMMONS.

William Edmonds Horner

To the Editor of AMERICA:

It may be of interest to your readers to know of an article in the *Archives of Pathology* (Chicago), for April, 1930, by Dr. Esmond R. Long, who has investigated the life of William Edmonds Horner, the author of the first textbook of pathology published in America.

Born in 1793, he became professor of anatomy at the University of Pennsylvania. Dr. Long states: "that his services to anatomy have been gradually forgotten"; "the great contributions to medical education by this man, who was for over thirty years dean of the first and foremost medical school, are scarcely recalled"; "still less is it now recalled that it was he who truly introduced modern pathology to his profession in America." . . . "In 1839, he joined the Roman Catholic Church. It was no sudden resolve, but the result of years of pondering, and partly the aftermath of his experiences in the cholera epidemics of Philadelphia, where time after time he had seen Catholic priests and Sisters, with the characteristic self-effacement of their creed, alone standing at their posts in the universal panic inspired by this fulminating disease."

These remarks of the biographer of this distinguished convert merit, I think, a wider diffusion than a scientific periodical can accord.

Chicago.

L. E. HINES.